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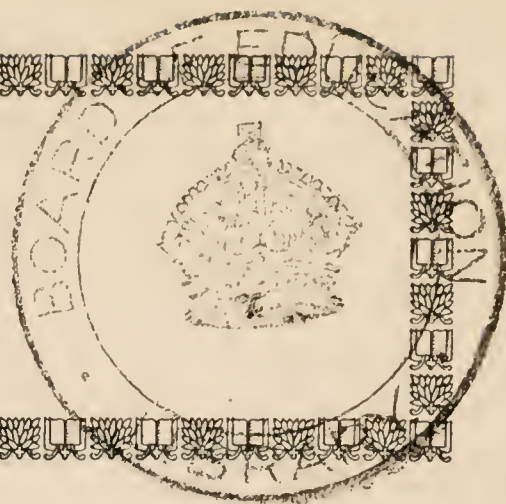
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# The Outlook Tower

A very happy New Year to all our readers.

I am glad to be able to announce that our progress has been such that the New Year will see the launching of a French and German edition of our Magazine.

\* \* \*

## THE GERMAN EDITION OF *THE NEW ERA*

will be edited by Dr. Elisabeth Rotten, who is well known as Secretary to the Educational Department of the German League of Nations Society and a co-editor of *The International Review of Education*. Dr. Rotten did splendid service during the war as the organiser of a relief committee in Berlin, which accomplished good work among the interned of many nations. Dr. Rotten will not only undertake the editorship of *The New Era* in Germany, but she will continue her own vigorous educational work, through which she acts as a link in Germany between many different branches of the New Education movement. We shall hope to have many articles from her and through them be kept in touch with educational developments in Germany.

\* \* \*

## THE FRENCH EDITION OF *THE NEW ERA*

will be edited by Adolphe Ferrière, Docteur en Sociologie, Directeur du Bureau International des Ecoles nouvelles, and author of *Transformons L'Ecole* and *Les Ecoles Nouvelles*.

The French and German editions will not be translations of the English edition but will be edited independently in order to meet the special needs of the respective countries. Certain articles, however, will appear in all three editions and each will be the official organ of The New Education Fellowship.

\* \* \*

## A LINK WITH RUSSIA

I had recently a very interesting interview with Professor Braun who has been commissioned by the Soviet to edit for

Russia a magazine dealing with educational reform. Prof. Braun has offered to adopt the New Education Fellowship principles and to print them on the back of his magazine and also to publish all the official notices of the Fellowship. Thus, although we shall not have any official connection with the magazine, we shall have a medium through which to reach the teachers in Russia, who have been entirely cut off from the wider educational movement of the last few years.

\* \* \*

## INDIVIDUAL TIME-TABLES

The universality of experiments in individual time-tables is very indicative of the new attitude towards the mystery of the growth of Life. We are finding that, inherent in the child, lie all the faculties which we used to imagine we were instilling; we are realising that growth is a process of exfoliation, of revelation, and not of absorption.

Some of us may have doubted whether human nature was innately fine, but, the splendid re-action to freedom, which is taking place in schools all over the world, seems to prove that it was the limiting bonds by which we sought to train a human being to our own pattern, which rendered so many lives merely half-expressed, filling them with fear and doubt concerning their power to achieve. Through Freedom our children will some day realise the fullness of human expression, and, by coming together through the pages of our magazine to discuss and compare our experiments, we are perhaps assisting the children in their first step towards a future that shall be worthy of the human vision.

\* \* \*

## CHILDREN IN AUSTRIA AND HUNGARY

Our readers will remember that we were connected with the Famine Area Children's Hospitality Committee, through whose instrumentality 1500 children were brought to England from Vienna and Buda



Pest and spent a year as guests of English families. This work has ended for the present as conditions in these countries make it possible to help the children in their own homes. Most of the children have returned and I acted as escort to a party returning in October.

Travelling in special Relief Trains, which take children backwards and forwards to Holland where thousands have been entertained, is not exactly travelling de luxe. One has to be prepared for every kind of discomfort and adventure.

When we reached Vienna, very dirty and tired, we were told we could not continue the journey by train to Buda Pest owing to political disturbances in W. Hungary.

A journey by boat along the Danube to Buda Pest sounds romantic. As a matter of fact it was the quintessence of discomfort. In my case we ended by being stranded on a sandbank within five miles of Buda Pest, where we had to remain until the following morning when a tug came to our rescue. There was nowhere to sleep or lie down and nothing to eat!

The conditions in Vienna and Buda Pest were still exceedingly bad, and severe suffering is expected this winter. An After-Care Committee has been established with Lady Maurice as Chairman, Isaac Goss as Treasurer and myself as Secretary. Through our Vienna and Buda Pest agents we are organising visits to all the children who have been our guests in this country and wherever there is need the family will be helped by a fortnightly ration of fat, flour, milk, sugar and beans. During my stay in Buda Pest I visited about fifty of the homes of these children and found dire distress and poverty.

It was exceedingly gratifying to find how much the visit to England had been appreciated; the fact that England is the only enemy country that has taken children from Buda Pest seems to have made a deep impression.

On the last day of my visit a charming incident occurred. I was due to clear my luggage from my room and I returned with about ten minutes to pack but found the corridor and room filled with children carrying large bouquets of flowers. They had bedecked my room from ceiling to floor, every available space being decorated.

One of the children made a very charming speech of thanks and appreciation.

Many of our readers have helped in this scheme and I would like them to know how everything we have done has been appreciated and what a strong tie of friendship has been formed with the English foster-parents. It has been a piece of real International work and I hope that those interested will continue to help by contributing towards the After-Care Funds for providing rations.

\* \* \*

### GLIMPSES OF THE NEW EDUCATION IN AUSTRIA, HUNGARY AND GERMANY

After finishing my After-Care work I took the opportunity of making new links with the educational world in Buda Pest. I lectured on the 'New Ideals in Education' and also visited a most interesting experimental school for young children. The Principal, Madame Nemeth, has promised to write an article for us describing her methods.

\* \* \*

### COUNCIL SCHOOLS AT VIENNA

From Buda Pest I went to Vienna where I gave another educational lecture. I was not able to spend very much time at Vienna, but Mr. Hawliczek, my fellow-escort, was free to stay longer and he visited several of the Council schools which, he tells me, are most amazing. They have instituted complete freedom in time-tables and curricula and the system is working very well. Mr. Hawliczek will write a full description of these schools for one of our future issues.

\* \* \*

### PROFESSOR CIZEK'S WORK.

We spent a delightful morning at Professor Cizek's studio. The results he obtains by giving complete freedom to the children to express themselves in their own way are almost unbelievable. Those who have seen his Exhibition in this country will have some idea of the kind of work which has been done. Surely the connection which the Viennese temperament has with the East must have something to do with the marvellous colouring and richness of imagination which is shewn in the work of Professor Cizek's pupils. Again we were lucky to obtain a promise from Professor



Cizek to contribute an article to our July issue, which is to be devoted to "New Methods of Teaching Art." He will also give a lecture illustrated with lantern slides at our Geneva Conference in 1923.

\* \* \*

### PAUL GEHEEB'S SCHOOL AT ODENWALD

From Vienna we went to the famous Odenwaldschule which served Prof. Ad. Ferrière as a model to draw up his thirty points of what L'Ecole Nouvelle should be. The school is situated in perfect surroundings and as we drove along the six miles from the station we were impressed by the great opportunities that such beautiful environment must necessarily give to a school.

About fifteen children form a family with one teacher in charge as mother. The general school routine is much that of one of our own pioneer co-educational schools. There is great freedom, a healthy open-air life and the school is self-governing. A very special feature of interest is the free time-table which is fully described in this number. There are no punishments except those of natural consequences. For instance, the boy or girl who is late going to bed would have to go earlier the next evening. Crafts and gardening enter largely into the children's life and school journeys are organised twice a year, at Easter and in the Autumn. Small groups of children go off in charge of a teacher for about eight days, making visits to the Rhine, the Rhone and other centres of beauty and interest.

Co-education is complete, the boys and girls mixing together freely, sleeping under the same roof and sharing the house as would be done in an ordinary large family.

\* \* \*

### THE EDUCATIONAL EXPERIMENT AT HELLERAU

At Hellerau, near Dresden, our co-editor, Mr. A. S. Neill has taken up work in the interesting experimental school which he describes in his article.

\* \* \*

### BERLIN

The movement towards freedom in Germany is very alive, and most interesting

results have already been obtained. This is especially noteworthy when one remembers that the old system of education in Germany was perhaps the most efficient of its kind and therefore the discipline, the rigid curricula, were even more marked than anywhere in England. In the re-action we see the swing of the pendulum reach further than in any other country.

Unfortunately we did not have time to see two of the most interesting educational experiments, The Waldorf School, Stuttgart, under the direction of Dr. Rudolf Steiner, and the schools of Hamburg where twenty-two State schools have entirely emancipated themselves from every kind of time-table and ordinary class formation, and are largely controlled by the children. A description of the work in these schools will appear in one of our future numbers.

In Berlin we saw a Council School which had instituted an experiment in free time-tables similar to those in the Hamburg schools.

It is very encouraging to find that wherever freedom is given to the children the response in all nations is invariably satisfactory.

This tour was very valuable from the standpoint of making links for the New Education Fellowship which is hailed everywhere as a means of drawing together pioneers in all countries who, until now, have remained in isolation.

\* \* \*

Now for a more frivolous note! I must confess that the Exchange had a very bad influence upon me. It was so wonderful to feel a millionaire for once in a life time. The shops were fascinating and the goods displayed, although impossible luxuries for the Viennese, were very cheap for us. One wished to have plenty of time and numerous trunks!

\* \* \*

### OUR NEXT SPECIAL NUMBER.

In July our issue will be devoted to "New Methods of Teaching Art" and we invite contributions from those who have experience of new ways in this department of school life.



# L'Autosuggestion et L'Education

By Emile Coué.

Chose qui peut sembler paradoxale au premier abord, c'est que l'éducation de l'enfant doit commencer avant sa naissance. En effet si une femme, qui a conçu depuis quelques semaines se fait dans l'esprit l'image du sexe de l'enfant qu'elle mettra au monde, des qualités physiques et morales, qu'elle désire lui voir posséder, et qu'elle continue, pendant le temps de la gestation à se faire la même image, l'enfant aura le sexe et les qualités imaginés.

Les femmes Spartiates n'engendraient que des enfants robustes, qui devenaient plus tard des guerriers redoutables, parceque leur plus grand désir était de donner de tels hommes à la patrie; tandis qu'à Athènes les femmes avaient des enfants intellectuels chez lesquels les qualités de l'esprit l'emportaient de cent coudées sur les qualités physiques.

L'enfant ainsi procréé sera donc apt à accepter facilement les bonnes suggestions qui lui seront faites et à les transformer en autosuggestions qui détermineront plus tard la conduite de sa vie. Car il faut savoir que toutes nos paroles, tous nos actes ne sont que le résultat d'autosuggestions causées la plupart du temps par la suggestion de l'exemple ou de la parole.

Que doivent donc faire les parents et les maîtres pour éviter de provoquer de mauvaises autosuggestions et en provoquer de bonnes chez les enfants? Être toujours avec eux d'une humeur égale, leur parler d'un ton doux mais cependant ferme. On les amène ainsi à obéir sans même qu'ils aient la tentation de résister.

Surtout, surtout qu'on évite de les brutaliser, car on risque de déterminer chez eux l'autosuggestion de crainte, accompagnée de haine.

Evitez aussi avec soin de dire devant eux du mal de personnes quelconques, comme cela se fait souvent dans les salons où, sans en avoir l'air on déchire à belles

dents une bonne amie absente. Fatalement ils suivraient cet exemple funeste et pourraient quelquefois déterminer plus tard de véritables catastrophes.

Eveillez en eux le désir de connaître les choses de la nature et cherchez à les intéresser, en leur donnant très clairement toutes les explications possibles, en employant un ton enjoué et de bonne humeur. Par conséquent répondre à leurs questions avec complaisance, au lieu de les repousser en leur disant: "Tu m'ennuies, laisse-moi tranquille, on t'expliquera cela plus tard."

Sous aucun prétexte dire à un enfant "Tu n'es qu'un paresseux un propre à rien, etc." parceque cela crée chez lui les défauts qu'on lui reproche.

Si un enfant est paresseux et ne fait jamais que de mauvais devoirs, on devra lui dire un jour, alors même que cela n'est pas vrai: "Ah! aujourd'hui tu as mieux fait que d'habitude, c'est bien mon petit." L'enfant flatté de cet éloge auquel il n'est pas habitué, travaillera certainement mieux la fois suivante et peu à peu, grâce à des encouragements donnés avec discernement, il arrivera à devenir réellement travailleur.

Evitez à tout prix de parler de maladies devant les enfants ce qui pourrait les déterminer. Leur apprendre au contraire que la santé est l'état normal de l'homme et que la maladie est une anomalie, une espèce de déchéance que l'on évitera en vivant d'une façon sobre et réglée.

Ne pas créer de défauts chez eux, en leur apprenant à craindre ceci ou cela: le froid, le chaud, la pluie, le vent, etc., l'homme étant fait pour supporter tout cela impunément, sans en souffrir et sans se plaindre.

Ne pas rendre l'enfant craintif en lui parlant de croquemitaines et de loups garous, car la peur contractée dans l'enfant risque de persister plus tard.

Donc ceux qui n'élèvent pas eux-mêmes leurs enfants doivent choisir les personnes,



aux-quelles ils les confient. Il ne suffit pas que celles-ci aiment les enfants, il faut encore qu'elles aient les qualités que l'on désire que les enfants possèdent.

Eveillez en eux l'amour du travail et de l'étude, en les leur rendant faciles, en leur expliquant, comme je l'ai dit plus haut, les choses clairement et aussi d'une façon plaisante en introduisant dans les explications quelque anecdote amusante, qui fait désirer à l'enfant les leçons suivantes.

Leur inculquer surtout que le travail est indispensable à l'homme, que celui qui ne travaille pas d'une façon quelconque est un inutile, que tout travail procure à celui qui l'accomplit, une satisfaction saine et profonde tandis que l'oisiveté, tant rêvée par les uns, crée l'ennui, la neurasténie, le dégoût de la vie et conduit à la débauche et même au crime celui qui ne possède pas les moyens de satisfaire les passions, qu'il s'est créées par l'oisiveté.

Enseignez aux enfants à être toujours polis et aimables vis-à-vis de tous, et plus particulièrement envers ceux que le hasard de la naissance a placés dans une classe inférieure à la leur, à respecter la vieillesse et à ne pas se moquer des défauts physiques ou moraux que celle-ci entraîne souvent avec elle.

Leur apprendre que l'on doit aimer tout le monde sans distinction de caste, qu'on doit être toujours prêt à secourir celui qui en a besoin et ne pas craindre de dépenser son temps et son argent pour lui, que l'on doit en un mot songer plus aux autres qu'à soi-même, enfin qu'en agissant ainsi on éprouve, sans le chercher, une satisfaction intime que l'égoïste cherche toujours sans jamais la trouver.

Développer chez eux la confiance en eux-mêmes, leur apprendre que, avant de faire une chose, on doit la soumettre au contrôle de la raison, en évitant d'agir d'une façon impulsive, et que, après l'avoir raisonnée, on doit prendre une décision sur laquelle on ne revient plus, à moins que l'on ne vous prouve que vous vous êtes trompés.

Leur apprendre surtout que chacun doit partir dans la vie avec l'idée bien précise, bien arrêtée, qu'il arrivera et que, sous l'influence de cette idée, il arrivera fatalement, non pas qu'il doive tranquillement

attendre les événements, mais parceque, poussé par cette idée, il fera ce qu'il faut pour cela, il saura profiter des occasions ou même de l'unique occasion qui passera près de lui, cette occasion n'eût-elle qu'un seul cheveu tandis que celui qui doute de lui-même, c'est le Constant Guignard, à qui rien ne réussit, parcequ'il fait tout ce qu'il faut pour ne pas réussir. Celui-ci pourra nager dans un océan d'occasions pourvues de chevelures absaloniennes, il ne trouvera pas le moyen d'en saisir une seule, et il détermine souvent les événements qui le font échouer, alors que celui qui a en lui-même l'idée du succès fait naître quelquefois d'une façon inconsciente ceux qui déterminent le succès.

Mais surtout que les parents et les maîtres prêchent d'exemple. L'enfant est extrêmement suggestible. Tout ce qu'il voit faire, il le fait : donc les parents sont tenus de ne donner que de bons exemples aux enfants. Dès que les enfants peuvent parler, leur faire répéter matin et soir, vingt fois de suite, la phrase : "Tous les jours, à tous points de vue, je vais de mieux en mieux" qui déterminera chez eux une excellente santé physique et morale.

On aidera puissamment à faire disparaître les défauts de l'enfant et à déterminer chez lui l'apparition des qualités correspondantes en lui faisant de la suggestion comme il suit.

Toutes les nuits, lorsque l'enfant, est endormi s'approcher doucement de son lit de façon à ne pas l'éveiller, s'arrêter à environ un mètre de lui et lui répéter 15 ou 20 fois de suite, à voix très basse (en murmurant) la ou les choses que l'on désire obtenir de lui.

Enfin il serait à souhaiter que chaque matin les maîtres fissent de la suggestion à leurs élèves de la façon suivante. Après leur avoir fait fermer les yeux, ils leur diraient : "Mes amis, j'entends que vous soyez toujours des enfants polis, aimables pour tout le monde et obéissants vis-à-vis de vos parents et de vos maîtres, et quand ceux-ci vous donneront un ordre ou vous feront une observation, vous tiendrez toujours compte de l'ordre donné ou de l'observation faite, sans que cela vous ennue. Vous pensiez autrefois que quand on vous faisait une observation, c'était pour vous ennuyer, maintenant vous comprenez très bien que c'est dans votre



intérêt seul qu'on vous l'adresse, par conséquent, loin d'en vouloir à la personne qui vous la fait, vous lui en êtes au contraire reconnaissants.

De plus vous aimerez le travail quel qu'il soit, mais comme actuellement celui-ci consiste pour vous dans l'étude, vous aimerez toutes les choses que vous devez étudier, même et surtout celles que vous n'aimiez pas autrefois. Donc lorsque vous serez en classe et que le professeur donnera une leçon, vous porterez uniquement, exclusivement votre attention sur ce qu'il dira, sans vous occuper des sottises que pourront faire ou dire vos camarades, et surtout sans en faire ou dire vous-mêmes.

Dans ces conditions, comme vous êtes

intelligents, car vous êtes intelligents mes amis, vous comprendrez facilement, vous retiendrez de même, les choses que vous avez apprises s'emmagasineront dans un casier de votre mémoire où elles resteront à votre disposition et d'où vous les tirerez au moment du besoin.

De même lorsque vous travaillerez seuls, à l'étude ou à la maison, que vous ferez un devoir ou que vous étudierez une leçon, là encore vous porterez uniquement, exclusivement votre attention sur le travail que vous faites, et vous aurez toujours de bonnes notes pour vos devoirs et vos leçons."

Tels sont les conseils qui, s'ils sont bien suivis, donneront des enfants pourvus des meilleures qualités, physiques et morales.

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## The Free Time-Table

By E. Sharwood Smith, M.A.

Principal of the Newbury Grammar School.

Every year for a considerable period of time there appeared in the Board of Education's Regulations for Secondary Schools the following formula (I will not vouch for the exact words): "No deviation from the accepted time-table can be permitted unless previous notice has been sent to the Inspector." I am rather inclined to think that the Inspector's consent had to be obtained as well. What a flood of light is thereby thrown on the Board's conception of education! And I believe many schools actually fulfilled the commandment rigidly, rigorously and religiously! I advise any person who has copies of these regulations to preserve them carefully. Some day they will command a fancy price! And will some future historian in the latter days take them as a text upon which to preach a sermon to our degenerate successors, showing them how sadly they have missed the true path of greatness? I am aware that the secret of England's greatness has been put down to more transient causes—the open Bible, or the open public house, for instance, but who will doubt that my imaginary preacher will be in the right? Such was the state of things when the

seventh Edward was king and emperor; such even lasted into the earlier years of George V. Its neglect brought about the great war, the rapid increase in divorce and the growing abandon in women's dress and language! But this is trifling—we have changed or are rapidly changing all that, and the cry now is for no time-table at all or one constructed by the pupils themselves. I personally can offer no experiments so drastic as that; all that I have ever done is to construe the regulations according to the spirit rather than the letter—or at least what seemed to me the spirit—to draw up a sort of model or 'ideal' time-table which was never found on earth and to allow, or indeed encourage, as much flexibility and variation as possible. It is difficult when a headmaster commands, or rather is commanded by, a staff of keen and devoted specialists, each one clamouring for his share or more than his share of the time-table, and each one having to be fitted with minute care into a beautiful specimen of tessellation. But interchange, given goodwill all round, is possible and profitable. The Art man can take the History man's period or periods and give the historical



pupil some insight into that greatly neglected subject the art and architecture of the period studied. The physicist and the mathematician quite easily and readily exchange hours. The geography specialist links up together the historian, the drawing master and the scientist—these three,—and so forth. The only real experiment I have tried is to begin the term with intensive treatment of two subjects. A and B, for instance, two specialists, divide one form between them for the week. Half the time is spent, say, in Latin, and half in mathematics. This is I think a useful method, particularly when a subject is first started by a form and also on other occasions. Really, the Board's idea of a boy's psychology is amazing. Let one of those responsible for the rigid idea, practise listening in rapid succession to four lectures only on Einstein's Relativity theory, the discovery of the underground basilica at Rome, the ascent of Mount Everest, the philosophical explanation of the Greek aorists and he will, at the end of it, have some idea of the state of mind of the average boy in passing with lightning speed from Caesar through Central Africa, the

Calculus and the Renaissance to Boyle's Law and the Epistle to the Hebrews!

I apologise for the digression.

So we attempt somehow to soften the transitions. But after all there must be some order, limit and proportion and at present I do not feel inclined to tear the time-table into a thousand bits and bid my pupils walk at will into any delightful path or by-path of education from which they may desire to gather garlands for their brows. Others may do it, have done it, no doubt with infinite success. I do not envy them, though I do admire. The essential thing, I think, is to remember that freedom is of the spirit, spiritual. There may be freedom with a fixed time-table, there may be none where no hours or periods are assigned. If the teacher have the real freedom in his mind—and how can he be a teacher without it?—well then to him

“Stone walls do not a prison make  
Nor iron bars a cage.”

nor the time-table a treadmill. Time-tables were made for the teacher and not the teacher for time-tables. And the conclusion of the whole matter is, as Alice in Wonderland might say: “Take care of the teacher and the time-table will take care of itself.”

## A Three-Weekly Time Table

*An Experiment at the Croham Hurst School, Croydon.*

By Theodora E. Clark.

Ours is not a “free time-table”; its boundaries are still staked out, but in January, 1920, we pulled down fencing and laid out afresh our estate in time, in order that there might be within the enclosure freer movement and less hustling.

For purposes of comparison with other experiments, I should explain that Croham Hurst is a private school of about 130 girls aged 5 to 18. Form V takes one of the Senior Local examinations, Form VI the London Matriculation (General Certificate), and other examinations in preparation for the Universities. The change made was the adoption, for the Upper Forms, of a

three-weekly intensive time-table, and the combining of this with much individual work on the “Go-as-you-please” method, (the name and chief features are borrowed), both plans being greatly modified in their application to the rest of the school. Then, a few months later came the first account of the Dalton experiment, which puffed out our sails with renewed conviction. Closer observation of that most stimulating experiment has given many hints which are still in process of application. It also defined our differences. Now, at the end of two years, the following plan is pursued; (bear in mind that it applies fully to the



Upper School only, and that certain weekly classes—Singing, Drawing, Drill, Form-work—must be reckoned with).

The periods given to each subject, formerly distributed through three weeks, are pooled, and taken in half-mornings for consecutive days. This roughly works out at *two* subjects being taken each week, the *more* of some compensating the *less* of others.

The girls work singly or in twos and threes following a detailed syllabus which indicates points to be noted, books and passages for study, and defines the ground to be covered in preparation for the three-weekly Tests. Short oral lessons are given, but during the greater part of the time the girls work independently, the mistress being available for consultation; she looks over notes, corrects and advises. In Latin and Mathematics the system has been longer at work, the courses being marked off in divisions. The Test provides the passport for entry to each fresh stage. In the same Forms, at the same time, girls work at different divisions—it is even possible for Greek and Latin to be taken alternately. Thus a belated beginner often forges ahead at double the average speed, while a slow student can take her own time over difficulties.

To the Middle and Lower School the Intensive System does not apply, but, wherever practicable, a mistress takes a Form for two subjects in two consecutive periods, thus enabling Paul to annex Peter's share if he desires it, and Peter to get his own back at another time. There are also,

each week, two or three "Free-Study" periods, when the children work at self-chosen occupations.

From time to time the girls have given unsigned comments on different features of these methods. There are not more than two or three dissentients from agreement that the Intensive System provides more interest. As to memory—they are more divided, but the majority are in favour of it, on the ground that what has to survive a fortnight's neglect has to be deeply planted, and lives longest.

As regards examinations, experience decides us that the advantage lies with the new style. That is a good argument for it, though it is far from being the best (but if good principle proves good policy, nothing is lost thereby).

The chief points in favour of these systems might be summarized thus: Freer individual development, more direct study and less spoon-feeding, on the whole, less home-work. Quick girls are not kept marking time; slow girls are not dragged off their feet.

To the question: "Why, then, have any time-table at all?" my answer is that, by means of the time-table, the teacher's time and help is parcelled out to much greater economic advantage by assignment to different groups who in general attainments and intelligence are much on a level.

With individual variations from the general plan there is no space to deal. May I defend our time-table from a charge of rigidity by saying that such variations are many!



# An Educational Experiment

By J. H. Badley, M.A.

(Principal of Bedales School, Petersfield, Hants.).

For the past year we have been trying an experiment of which parents who have heard something about it from their children, and others who have been interested in any mention they may have seen of the "Dalton Laboratory Plan", may be glad to have a fuller account. This method is now on trial in several schools in this country, as well as in America, where it originated, and will, I believe, prove of great educational value. Miss Helen Parkhurst, to whom we owe its inception in her school in Dalton, U.S.A. (hence the official name) is now over in this country lecturing on the principles that underlie the Plan, and on the experience of herself and others in the working of it. We had the privilege of a visit from her at Bedales, and thus were able to hear from her much that will be of help to us in adapting it to our requirements here.

The "laboratory" plan is an experiment in what pedants would have us call "auto-education", but the name adopted by Miss Parkhurst has the great advantage of being more descriptive. What it implies is letting the child use the class-room as he uses (or should be allowed to use) a laboratory, to obtain knowledge at first hand, under the guidance of the teacher, but by his own active research, instead of waiting passively with the other members of the class to have it put before him in fixed quantities only and at fixed times. We had long felt class-teaching on the usual lines to be unsatisfactory. In the first place there is the difficulty of proper grading by forms, in which a very small percentage of the children can be at anything like the same level; for even if they could be alike in ability they have most of them had a different previous training, with considerable gaps, probably, and these at different points in the earlier work. Then again, they do not all advance at the

same pace: the quicker are necessarily kept back to the average rate of advance, and often in consequence lose interest in the work, while the slower must either be neglected or forced on faster than they can properly go, and so, finding that they cannot follow all that is done, are apt to lose heart and sometimes to give up the attempt altogether. Any but the most temporary absence from the class means an unfilled gap, as the rest cannot be kept waiting while the work is gone through again; and this often means a failure to understand the later work and the erection of a shaky superstructure on insecure foundations. There is also the difficulty of making moves from form to form in the course of the year, if each one means a change of work resulting in further gaps; while at the end of the year it is often the fate of the slower to be left behind to go over the same work again. And, in addition, there is the difficulty that many children feel in bringing interest to bear on several subjects in rapid succession, and changing from one to another at frequent intervals.

These are serious difficulties, however much we may try to minimise them by arranging means of fuller treatment for the quick and of extra coaching for the slow, and however carefully we may try, in our class teaching, to provide something appropriate for all capacities. Is there any way in which we can ensure that each can advance at his own pace and in the way most suitable for himself, yet without sacrificing the indisputable advantages of form organisation? It is this that the "Laboratory" method attempts to do.

The point last mentioned is one of some importance. Whether from the point of view of supervision of work or from that of companionship and healthy emulation, the form, not too large in numbers, and under the charge, for at least a part of each day,



of a form master or mistress, is a convenient unit. This, therefore, we have retained for all general purposes, but rather as a social unit than as a unit for class teaching. In the upper half of the school—at the age, that is, when the stage is reached of preparation for definite examinations—we have not this year made any change, as we wanted to see the effect of the new method upon the work in the middle forms, before judging of its applicability to those preparing to take the “School Certificate” or Matriculation. What we did, therefore, was to group together for teaching purposes the forms that we call the middles, and in them the experiment has been tried on lines now to be described.

The various subject-teachers, instead of taking each form in turn, at fixed hours, for a lesson given to the whole class at once, remain in the rooms allotted to the special subjects, ready to give help to any individuals who come there to work at the subject in question. Certain times have been reserved for group-lessons in each subject, but the groups taken at these times are not the same, either in numbers or in composition, as the forms, but consist of those drawn from any of the forms who happen to be at the same stage of progress in that subject and can conveniently, therefore, have a lesson together when new work has to be explained. In a subject in which the work must be mainly oral, as in French and the earlier stages of Latin, the whole of the time allotted to the subject could be taken for group work, though not all of it was necessarily so used. In other subjects a comparatively small proportion of the time was reserved for work with groups, least of all in Science and Mathematics; but the rooms in which they are taken are open for “individual work” for as large a part of each day as possible, so that all who wish may come in (those, of course, excepted who may have a group-lesson fixed in some other subject) and go on with their own work, either alone or with a partner as they find most helpful. To such individual work, however, certain conditions have been attached. All the working hours of the week, *i.e.*, all those that by the old time-table were assigned to class work, must be spent upon some kind of school work; a certain number, more in some subjects,

fewer in others, as above explained, are reserved for group-lessons, the rest are given to individual work in any subject, according to the child's choice, in one of the subject rooms shown on the time-table to be open at the time. The room is open for such work when the subject-teacher is there and free to attend to any who come in, whether to answer their questions, to explain difficulties, or to go through with them what they have previously done. Except for group-lessons no times were fixed at which work in a particular subject must be done, any time when the room is open being available, the choice of subjects taken on any given day, and the length of time given to each, being left to the child. But a fixed minimum of hours is expected to be given to each subject during the week, and to prevent time being wasted on snippets of work it has not been allowed to give less than half an hour at a time to any subject, though anyone who wished could continue at the same work for two or more of these half hour periods.

In each subject the work is mapped out into so many “grades”, a grade representing approximately a month's work for a child of average ability, so that normally it can be expected that three grades should be passed in each term. An outline of the work in each grade is posted in each subject-room, so that all can at once find out what work to start upon, according to the grade they have reached. A test has to be passed before the work of one grade can be left and that of the next begun. Normally the test should be taken at the end of each month's work; but a rapid worker who gets through the work in shorter time can take it earlier, and so get through more than the normal three grades in a term, while a slow one can take longer time than the month, and may even give the whole term to the work of a single grade in a subject in which he finds great difficulty. A record is kept of the grades passed, and also a record of the number of hours spent each week on the different subjects. The form master can thus judge whether too much or too little time is being given to any subject, and whether progress in this or that subject is too slow. If less than the normal amount of time allotted to a subject is required, the time thus gained can be used for making up



work, if this is required, in a slower subject; or it may be given to a wider range of work in the good subject, or to some other kind of work, handwork for instance, in which the boy or girl is specially interested. If on the other hand progress proves to be so slow that even a single grade can hardly be passed in some particular subject after a term's work, even with the help of additional time gained from other things, it is then a question, if the form master is satisfied that reasonable effort has been made, whether it is worth while for that particular child to give time to work of this kind, at least for the present.

In this way, while much more is left to the work of the individual child and there is less risk of his remaining passive, as could so easily happen in the old system, whether from lack of interest or discouragement, while the work of the class went on, he is not, under the "laboratory" method, left entirely without guidance or stimulus; on the contrary, a more exact and completer measure of his progress is obtained, both for his teachers and himself, while at the same time he is neither hurried along beyond his capacity nor leaving gaps in the work behind him. And whatever advance he makes is real advance made by his own efforts, not merely apparent, due to the fact that the class as a whole has covered the ground. It might seem at first sight that by this method, more being left to the learner, less effort was required on the part of the teacher. This, however, is far from being the case. Instead of preparing a lesson and giving it to a whole class at once, the teacher, under this method, has to be ready to give the needed help first to one, then to another, according to the stage that each has reached and the particular difficulty with which each is struggling. But if this makes even greater demands on our time and needs even greater mental adaptability and sympathy, it brings the satisfaction of knowing that the effort is not, as with much class-teaching, failing to reach the individual, but that each is getting what he really needs. And there is also the further gain for the teacher that instead of having constantly to demand work from an unwilling pupil, he is now satisfying a genuine demand on the pupil's part. It is

the pupil now who brings his work to the teacher with requests for the help that he needs, and with an eager desire to get on. That it makes of learning a voluntary effort, in which the teacher co-operates but the pupil takes the more active part, is the claim—and it is no small one—put forward for the "laboratory" system.

And what of the results, so far as we can yet see them after a year's experiment along these lines? In general it can be said that we are, in the main, well satisfied that the experiment has justified itself. A certain amount of opposition, or at least inertia, had to be overcome at first—children are always unwilling to have their established habits disturbed—and a ballot taken at the end of the first month would have showed a large majority against the change. A ballot taken now would certainly show an equally large majority in its favour. There are some who have little initiative though they have plenty of natural ability, and who feel the want of the incentive to work that is supplied by the emulation of a class, and are at a loss if the work is not presented to them, already half done, by the teacher. For these it is good to set themselves to work and to learn the pleasure of doing things for themselves. There are also some who have little energy or interest for some kinds of school work. As has been said above, this method enables us to see sooner and with more certainty whether it is will or ability that is lacking, and which are the things at which they can work with most profit. In most cases it certainly leads to greater keenness. The quicker workers find that they can cover more ground and make more rapid progress without having to wait for the slow, and that they can in this way give more time to the kinds of work that interest them most. The plodders, on the other hand, can go their own pace and do more thorough work without the feeling of being hurried through things they have not understood and of leaving unfilled gaps behind them. We feel, therefore, that it is well worth while to continue the experiment, and not merely, as hitherto, in the middle forms of the school but to extend it to the upper forms also, as far as may prove compatible with examination requirements.



# The New Experiment at St. George's, Harpenden

By M.W.

(*Festina lente* is a good motto for educators at all times. The 'young man in a hurry' has indeed been known to discover a new method of teaching on Sunday evening, put it in practice on the Monday and write a book describing its successes in the course of the following week; but I do not find that these sudden inspirations prove of much permanent value, though they serve to get teacher and taught out of that "rut" into which both are so liable to fall. But the haste which an individual teacher can permit himself is wholly impossible where a staff of some thirty men and women and over 200 boys and girls have to experience a real conversion—a mental *volte-face*.)

It is about ten years ago now that my own conversion took place in a little school in the *Via Giusti* in Rome and ever since then tentative experimenting has gone on at St. George's. At last the time seems to have come for a general move forward and the article by a member of the staff, which follows, represents, I think, the prevailing opinion amongst teachers and taught.—C.G.)

In spite of the heading of this article, the new method of teaching at St. George's can hardly be called an "experiment." It is true, that this term, we have launched out into new methods, and, to a certain extent, are carrying on our work on new lines, and under fresh conditions. But the new system can hardly be called an "experiment," for it has received very careful consideration beforehand, and has not been embarked upon until a very deep conviction has been arrived at, that it is the right and scientific method of education and that it is definitely superior for the ultimate good of the boys and girls trained by it to any other plan, so far, tried in the School.

Our new departure is not a change of method merely, but represents a change of principle, for which we have gradually prepared ourselves. We are not, at St. George's, merely trying whether a new fuel will make the old machine go better, but we are using entirely different machinery. The old method of Class Teaching has been superseded by the new method of Self-Educating.

The old method of Class Teaching is felt by most educationists to be a very inadequate, and even at best a very clumsy, machine for its job. The teacher spends hours of strenuous preparation for—say—a lesson on History. After consulting all the books available the information is summarised and compressed into such a form that it can be delivered in the space of one period of, perhaps, 45 minutes. With what result as far as the pupils are concerned?

Roughly, most Forms may be divided into three divisions—the brilliant few who are in advance of the general mass of the Form, the average members of the Form, and the tail.

What Form Head has not felt the difficulty of presenting his subject so that not only the mass of the Form may be "fed," but also that the more intelligent members may be catered for, while the inevitable tail may be able to get *some* good, at least, from the lecture?

However well organised the Forms in a school, it is impossible to arrive at an absolute standard of equality for all pupils in any one form, even were it desirable. All the boys and girls of a class cannot have arrived at exactly the same stage of mental growth and development.

The result of such a History lesson, as suggested above, is, therefore, that possibly as much as two-thirds of the class may have received the instruction suited to their mental capacity, the food which they can assimilate, but there must inevitably remain that one-third for whom the lecture was either too advanced or too simple.

And again, even if the teacher were clever enough, or the class so well graded that every member could and did receive the full advantage of the lecture, what is the real and lasting benefit of it to each child in the class? Each boy or girl has received so much instruction, gained so much knowledge, so much information, and what more?



—little or nothing, except training in the art of note-taking and in the self-control necessary to enable them to sit still and listen.

Let us do away with class teaching altogether, is one solution. And yet it is of immense value to a child to be a member of a class, quite apart from the value he gains in class lessons.

The new method at St. George's seems to be an answer to the problem.

Here we keep to classes, dividing the girls and boys into VI Form, V Form and so on, as in the past, but the old class teaching has been superseded by individual work.

The pupil no longer sits and listens (or fails to listen, if the teacher or the subject does not arouse his interest sufficiently) but he it is who now does the work of research, and all that part which, beforehand, was done by the teacher. In other words, the boy or girl now does the preparation for the lecture, which, by the old method, it was the business of the subject teacher to do, and with what result? Now the pupil is actively at work, not merely a passive receiver of the *results* of work. The child now understands the research work for himself. How enormously more valuable to the boy! He becomes a "self-feeder," a creator, an experimentalist, not merely the spoon-fed infant of former times. All his activities are alive and at work. It is perhaps one of the greatest advantages of the new system that each individual is able to gain just as much knowledge as he can assimilate. He can work to the full extent of his own power, and is neither kept back nor hurried on too fast, by being obliged to keep at a level with the rest of the class.

To give an illustration of the way this new method of work is carried out, let us take a term's work in History.

At the beginning of the term the History teacher tells the boys and girls the period to be studied for the term. This is divided into three sections, each representing a month's work. At the end of the four weeks a test is set on the allotted portion and the whole Form is expected to pass this minimum but there is no limit to the amount of work which a boy or girl may choose to do in the subject. The class is

provided with books of reference suitable to their age and standard from which they can obtain the information desired, and from which they can make notes. In fact they do exactly what the teacher did in the former method of working—they read and assimilate and condense their knowledge, giving the results in a summarised form. This summary is, of course, seen by the teacher, who can make suggestions as to the notes taken, or show where amplification would be an improvement and so on.

Each member of the Form makes his *own* summary. He writes down the results of his own research.

The method certainly requires an easy access to books, and here the School Library is invaluable. All subjects in the school curriculum are capable of being dealt with by the same method though, obviously, some modification is necessary where such a subject as conversational French is being studied. The results, so far as we are able to judge after so short a time, are amply justifying the "experiment." The quick, clever boy or girl has been free to work on, unhindered by his less quick companions. He has been able to delve more deeply into the details of the subject, and has had time and opportunity to get a real grip of the work allotted. The slower child has had time, without undue hurry, to assimilate at least the outlines and essential features of the work set. He really *knows* that which he is supposed to know and has not had to hurry on at breathless speed in his endeavour to keep up with his quicker companions, with the too frequent result that he arrives at the end of the term with a very hazy idea of any of the work expected of him.

The monthly Tests have acted as excellent summaries both for pupil and teacher and have given that necessary revision of the work done without which, so often, the full value of the work is lost.

One last point—What are the essentials for the efficient working of such a scheme as this?

First, a good and sufficient Library, or better still a series of libraries, rooms in which each subject could be dealt with separately. A History room, in which all the History periods could be taken, con-



taining books, pictures, etc. A Geography room with maps, globes, books, pictures, specimens and so on.

Or, as an alternative, (and in some ways even a better plan than either of the former) to have Form Libraries—small libraries in each Form Room containing books suitable for the age of the Form, on all the subjects which the Form is studying. This Form Library would not, obviously, take the place of the School Library, but would be supplementary to it. A Form Library, such as each Form at St. George's is accumulating is most useful and the fact that a girl or boy can get up and consult the book required without having to leave the Form Room and go to the Library makes for quiet and orderliness.

Two points of criticism may be raised, and indeed have been raised by parents when the new method was first started at St. George's. First—how would such a scheme affect the clever girl or boy? Will the child do as well under the new system as he did under the old? Surely there is but one answer to that. He will be able to work ahead unhindered by the rest of the class. The subject teacher will be at hand to advise and help him in his studies, he will get that individual assistance which he needs, and which by the Class Teaching method, it was well nigh impossible to give.

What of the slow or dull pupil? He can

never hide behind the mass of his classmates, or be content to sit silent and inattentive at the back of the Form. He *must* work for *himself*. He can no longer rely on the master doing three-quarters of the work for him. It must be his own work, his own effort. It is really surprising how the dullest is spurred on to great efforts under the new regime, and how even the lazy-minded, that type of mind which loves to take the path of least resistance, when he once grasps that *all* the work has to be done by himself alone, how he sets to work, and soon becomes interested and eager almost in spite of himself. One criticism was given a short time ago by a member of the Committee here who is not famed for his hard work. He remarked:

"Its a jolly way of working, and I wouldn't like to go back to the other way now. I feel I've learnt more in one month than I learnt in the whole term before; but the worst of it is you can't slack."

The new method has only been in operation for a short time at St. George's and we are still feeling our way and re-arranging or modifying our scheme as need arises, and yet already, the very real advantage of the system is beginning to show itself and time alone is needed for the complete vindication of our venture.

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# The Group System of Study as Practised at St. Christopher School, Letchworth

By F. M. Baldwin (Medæval and Modern Languages Tripos).

One of the few but real disadvantages of having, as director of the school one teaches in, the Co-Editor of this paper, Mrs. Ensor, is that one is the frequent recipient of the proverbial "bolt from the blue." Mrs. Ensor has a habit of attaching purely mythical attributes to various members of the St. Christopher staff, and then—demanding that they should live up to them! Alas! my label is "educational prose" and at her command I must wrestle with an alien medium.

And there is no appeal to a more merciful tribunal. The other Co-Editor, an educationalist famed for "letting his bairns do as they like" (lollypop chewing included!) is awa' in Germany ostensibly studying the schools of that earnest nation; in reality experimenting in "sunbaths, beer and baccy"\* In common fairness he could do no less than uphold my refusal to take up the pen of the *unready* writer, but the Fatherland is many miles away from the office of the *New Era*.

That question of "letting the bairns do as they like" is, by the way, at the root of the whole matter. Our Puritan habit of dividing work and pleasure into light and darkness has been responsible for more troubles than the war. We have suffered from an enlarged sense of duty—surely a characteristic of most Northern nations—this has made us look askance at most light-hearted pleasure, and cramped and superficialised our attitude towards work. We looked upon it merely as a form of social duty—and duty of earning our bread and butter, but we did not realise that it could be our highest form of self-expression.

And what encouraged this attitude more than anything was, that our schools were founded and organised on the herd instinct. We wanted our children to carry on our traditions; we wanted to cut them to our

pattern. And, in the words of the cautious old proverb: "There's safety in numbers,"—so we herded our children—the upper class children had more space and fewer per head than the elementary school children—in neat rows in a highly respectable classroom, whose walls were decked with reproductions of the Old Masters in sombre browns: all expressions of personality which deviated from the pattern set—such as a game of hockey between the desks in the lesson of a harrassed and eminently inefficient Mathematics mistress,—only effected a suspension of privileges for the whole form, the model workers as well as the fiery spirits paying the same penalty.

That's what it was! We thought and worked in herds as children and alas! as adults, many of us are still trying to free ourselves from our neighbour's decalogue.

Come with me to St. Christopher and you shall see a very different picture. It is a bright, sunny morning and as you approach the school from Letchworth Broadway you see a long, low, white building, surely speckled with birds against the sky-line. No, to your amazement, you find on nearer view that what you took for birds are children, studying on the flat roof and working—shades of our pedagogues,—alone! (I shall put you in the care of one of the big girls as the big boys are mostly in the Craft Shop this morning). There a big boy head in hands, wrestles with a knotty problem in Higher Mathematics, which apparently has greater charm for him than the use of the chisel and hammer on new white wood; there two small maidens with bobbed hair test one another's knowledge of German verbs in an undertone—("For other people mustn't be disturbed, you see"); next them a mite of a boy ponders over his notes on the last science experiment. You look over the parapet and see the same scene repeated on the long verandah below. On reaching it you find that desks scattered here and there give quite an official air to

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\*Note:—On going to press, I learn that I have maligned him. He is now Co-Director of the Dalcroze School at Hellerau.



the proceedings. Surely that small boy is not working alone—he would be in a strictly guarded Upper II in the Government School you have just inspected. But no—he answers your question: “I’m working at my English syllabus this morning and an original ballad is part of the job. Did you know there’s an awfully jolly ballad called ‘Chevy Chase’, sir? I’m just reading it to see how the thing works.” You ask his age—eleven—your knees feel suddenly weak and you ask hastily to see lessons, *real* lessons in a classroom. (You still cling to four walls as an emblem of educational respectability). “Oh,” says your guide, “there aren’t many set lessons going this morning, but I can take you into a room where there’s an optional.” Your distraught look touches her and she explains the magic word, as she leads you through cool, silent corridors to a classroom. Your hopes rise; surely here you will find neat, attentive rows and silence. No, you look round in amazement, here are boys and girls of any age from eleven to eighteen, working, you discover, at History. Some in the far corner struggle between natural courtesy and engrossed interest and you are almost sorry when courtesy wins the day and they rise to greet you. In a chair at one end of the room sits the History teacher, surrounded by eager groups plying her with questions which range from 1066 (the only date I ever knew!) to “peace difficulties after the Great War.”

This looks like jam, fair sir, but their questions show that they have swallowed the physic. How is it? Work, a thing of eagerness and shining faces, an adventure in which you are not hampered by slower brethren, but can push on at your own pace, in fact “the best means by which you practically demonstrate the great Theorem of the Liveableness of Life.”

You set yourself humbly to learn this new education from the beginning, a little dazed, but with old childish rebellions stirring your adult mind to sympathy.

Now, lest my readers accuse me of exaggeration or of unconsciously “stage-managing” the school for the visitor, let me first reply: “Come and see!” and then: “My dear Sir, if Principals and staff tried to stage-manage the children for every visitor, St. Christopher could turn out the

finest actors in the world, for a week without visitors is almost a thing unknown.” And next let me discuss frankly the pros and cons of the Group System as I see them after a trial of nearly two terms.

The Group System, as at present practised at St. Christopher, has several points in common with the Dalton Scheme, which, originated in America, was introduced into England by Miss Helen Parkhurst and which has been adopted by several schools in this country. In case my readers should not all be familiar with the detailed working of the above scheme, I will give a short summary of the Plan, based on observation of a Public Secondary School for girls which contains 700 pupils.

By the Dalton method attention is focussed not on the class as a unit, but on the individual. The pupil is regarded as a research student making use of various laboratories, where she will find instruments for all kinds of work and help and guidance in her studies. She will have certain compulsory lessons in each subject, but these are reduced to two or three, at most, per week in each branch of study. The remainder of her time is devoted to “free study” periods i.e. periods in which she is at liberty to plan her work on her own lines and in which the subject is not set. Subject teachers are in their rooms at certain times to give help and advice. Set lessons are planned as far as possible all on two days in the week and Friday is kept for the staff to call together certain groups of children who seem to need explanations or help in the same difficulties.

The syllabus in each subject is planned for a month at a time. Each child receives a copy of the syllabus and a record card on which she marks her progress through the month’s ‘contract’ or ‘assignment.’ These cards are collected monthly and examined by the Subject Teacher, who writes her remarks on the back of the card as a guide to the child when working through her next month’s ‘assignment.’ Each subject-room contains a graph paper on which the child records the completion of each week’s work, and a copy of the month’s syllabus. Outside the door is the Subject Teacher’s time-table, showing the lessons and periods for help in free study. A certain amount of judicious compulsion is exercised in the



allotting of the minimum number of periods to be given to each subject. For example: French in the lower forms may have six periods per week allotted, three set lessons, two free study in school and one at home. As the child moves into a higher form the number of set lessons decreases, allowing more time for free study. Tests are given monthly if desired by staff or child, but mostly only if the teacher doubts that the child is working her hardest—the school is divided into forms, composed on the whole of girls of the same age, therefore to provide for different types of brains, Lower, Middle and Higher assignments are made, by which the slower child does less in the month than the quicker child, but covers essentially the same ground.

One radical difference between the system described above and that in force at St. Christopher, is that with us the old form classification has been entirely swept away after Form II. Children are grouped according to capacity and irrespective of age in each subject in F, E, D, C, B, A, or Matriculation; so that a child may be in A for Arithmetic, B for French and D for English. Set lessons are given in each subject on an average twice a week; the Subject Teacher may at his or her discretion omit a lesson in any week if the Group seems to need extra time for free study.

Syllabuses are planned for a five years' course, so that a child who moves out of Form II into the Groups passes normally through five groups and then, if it is desirable, enters the Matriculation class. In each subject room the child finds a copy of the five years' syllabus with detailed advice as to the amount of work which ought to be covered in each term by each group. The young student is therefore able to plan out his "career" from start to finish, saying: "This year I will concentrate on Science, as this is the subject I want eventually to study; next year I'll work specially at German to help my Science and the year after I'll pull up my English." In this way, although the child is advised to keep a working minimum of attention on *all* subjects till he reaches Groups A & B, he is at liberty to find and work at his particular bent from the beginning. (The other day I heard of a youthful student of seven years, at present in Form

I, among the joys of plasticine and raffia, who told his mother that he was "beginning to work for Matric!" Truly "out of the mouths of babes and sucklings—!"

All the children are gathered together in "companies" under the various staff members, the "Advisers", for advice and guidance in work and conduct. There was hesitation at first as to whether the companies should consist of children of various ages or of the same age. However the children's representative Council voted for "all of one age" and so it has remained ever since.

Every week on Friday morning each child gives in to the Subject Teacher a record sheet showing exactly what work he has done and how many periods he has spent on that subject. The Subject Teacher looks through these papers, and if necessary, writes comments. The sheets are then given on Monday to the Company Adviser, who looks at the Staff's remarks and on Tuesday morning returns the sheets to the members of the company with searching questions as to faulty or untidy records.

Here I should like to answer a probable objection: "But how can you insure, especially with small children, that they have done the work they say they have?" It is true that often one has simply to trust to the child's statement: "Read three ballads" — "Did six sums," but in the long run each period of work done finds its inevitable test. If the aforementioned child has, for instance, read through those three ballads with one eye on the clock or his neighbour's naughtiness, he will be incapable of tackling a special composition on the ballad form. In realising that he has put himself back by slovenly work, he is gaining the essential knowledge of how to make the best of his time.

The chief characteristic to notice in this scheme is the fact that the child shares with the teacher the responsibility of his own education. The old method at its worst made education a matter of blind obedience to teacher and parent, who ordered all things towards their own, not the child's, ends. The new method if pushed unwisely to extremes would lay upon the child "burdens too heavy to be borne," for it is only we adults who have learnt painfully, and alas! not always fully, the demands that life makes on our resources



and the shortness of our time of training in resource. But, with infinite care and sympathy, and guidance which is only half suspected by the child, it is possible to push him a little further and a little further again towards true self-dependence and self-possession. And what gives all of us St. Christopher staff our faith in the coming generation is our experience of how children, who, when working under a set time-table, were possessed of more than diabolical ingenuity in wasting their own and the staff's time, begin to acquire a new dignity of purposefulness, as they learn to work alone.

We dream of a time—when our Montessori babies pass into Form I—when we shall be able to begin our system of individual work at four years old and carry it on uninterrupted till the age when our erstwhile Montessori babe goes out as University student or craftsman, filled with the real sense of the dignity of labour.

Of course there are many weak points in a scheme that is only completing its second term. At present we find that the first fortnight of the term is chiefly occupied in straightening the time-table of each individual child, for clashes innumerable are bound to occur when children move into higher groups. Both staff and children realise in that fortnight, however, some of the problems of organisation that beset the Head, and in the sympathy thus engendered, all learn the value of punctuality and concentration in those set lessons which it is so difficult to fit in.

Another weak point is the teaching of languages. It is impossible for children who are just beginning a language, like French, German or Latin, to make progress on two set lessons a week and no homework. They need continual conversation, both individually and in groups, so that they

may acquire a correct pronunciation and a fluent vocabulary in their early years. This term, as I write, we have admitted the partial failure of the group system in French, by the arranging of daily set lessons and conversation lessons which are compulsory. Naturally the time left free to be devoted to other subjects is ridiculously small, but while insuring that a minimum of attention is given to these subjects, the staff believes that next term lost ground will be recovered. This is not, however, a measure to be advocated! the ideal is to arrange the time table so that each subject can be given its proper share of attention. And in a school where each child is encouraged to take up Art, Craft and Domestic Science, this is no easy task.

In spite however of discouragements and failures, both staff and children feel even after only two terms' trial that a return to the old method of class teaching would be unthinkable. Personally, I find that one gets into touch with the individual temperament of each child so much more easily, learns to gauge its difficulties and find the special method of attack necessary, so that even an optional largely spent with an unusually bad speller, bristles with interest for child and teacher.

A word of warning to any teachers who may be fired to try the Group System in their schools. In making out your syllabuses throw away all preconceived ideas of academic success for your pupils in the early years of the scheme. Plan your hints to capture the child's interest, not only in what he is creating, but in the tools he uses for creation. In this way you teach him honesty of mind, which will make him impatient of mere academic success and will lead him to demand for the new University a far more intimate connection with the realities of life.



# Individual Time-Tables with Organisation by Houses instead of Forms

By M. O'Brien Harris, D.Sc. (London).

This paper deals with the conditions under which can be arranged an individual Time-Table for, or rather by, each girl—an important step towards auto-education possible only with vertical instead of horizontal classification, i.e., with Houses instead of Forms. I shall have occasion to use the historical method in this paper instead of the descriptive; and I may say at once that I am a disciple and pupil of the Dottorissa Montessori, and that the methods of organisation I advocate are the result of a continued attempt to find within the limits laid down by the Board of Education as suitable an environment for adolescent girls as she has found for younger children.

Environment in (1) the Nursery and (2) the Infant School, complex as it is, is a comparatively simple matter. It is made up, as regards:

1. The human element, of people in simple relationship to the child, the director and her helpers and fellow-pupils with as background the home-circle and neighbours. Nature should form a large part of the environment. Limited though it may be to pets in the room and a school garden confined to a window-box, there are the heavens above, horses and trees in the street, fruit and vegetables in the shops, besides days in the park and in the country.

2. There is the schoolroom and its equipment, the teaching apparatus carefully selected so as to present at the right time, and, in the best form, material with which the child may begin to lay its intellectual foundation. There is much room for freedom within this environment, and the application of the principles of self-development (or auto-education) is comparatively easy, especially to the Montessorian.

So simple seemed the problem, so certain

the results, that there came to me before the War the impulse to give up my Secondary School work and make a fresh start right at the beginning with a Montessori class of little ones, unspoiled by prolonged training on other lines.

Less heroic counsels prevailed however, and I decided to utilise the experience of my teaching life by trying to apply Montessori principles in my own sphere of work, a large publicly provided girls' secondary school. Now the unit of the secondary school system is the Form—what more natural than that I should begin by re-organising a Form? Hence, making myself Form-Mistress of a Middle School Form I recast its Time Table, leaving the Curriculum untouched, and expecting the girls, as usual, to take the course taken by the girls in the parallel but abler A Form. Teaching by specialists went on as before in each subject, but the lesson periods were reduced in number, that is, more time was given by the girls to study and less to following class lessons. The study periods thus set free were allocated by the girls to whatever subject they thought fit. Good work was done in several cases by girls who had never before shown much ability.

In the following year a new class was started on these lines and the first entered on a further stage. The girls were now allowed not only to allocate their study periods as before, but also to choose subjects on which to concentrate, by giving up one, (if they wished) and the results proved satisfactory. At the end of the second year they entered a class preparing for examination, and were found to be better equipped in most subjects than would otherwise have been the case, but alas! with great gaps which made difficulties in their new stage, and gave cause to the enemy to blaspheme. But the experiment had been worth trying,



partly for its effect on the type of work done by an admittedly weak set of girls, partly as indicating the lines for future organisation.

A Secondary School is for children from ten or eleven years of age up to boys and girls of 16 or 18. More and more the Secondary Schools of the Country are coming under the control of the State, and it is now a practically universal rule that at sixteen or seventeen each secondary school-boy or girl shall pass a First School Examination, one of the eight Senior Local or Matriculation examinations recognised by the Board of Education for the purpose.

This then is our Secondary School problem—how within the three or four preceding years to prepare for this universal test; or rather how within the limits imposed by this preparation so to use the time and opportunities that the preparation shall be a means of developing the child's powers—not only intellectually but on all sides; how (in the words of the first principle of the New Education Fellowship) to help "the child to desire the supremacy of spirit over matter and to express that supremacy in daily life."

Another difficulty is that there is much to be undone in habits already formed. Unfree minds cannot work in a free atmosphere. The time is short for the threefold task of unbuilding, laying new foundations and then building on them, when there should be sure foundations ready laid on which to build.

Realising all these difficulties, as well as the fact that in a rate-supported school one has to satisfy two authorities, the local as well as the central, it was some time before we, the staff and myself, were ready for my next application of our principles to our work.

It was clear from the 1913 experiment that the Form was not the right group, nor a year the right time from which to assess results. The time from about twelve years of age up to the year in which the first school examination is taken was therefore fixed on as our period of work, with the term as our unit of time. The necessity for this will become evident when our curriculum is considered in greater detail. The abandonment of the Form, a horizontal division, for the House, a vertical one, was,

however, the main step. Within the field thus marked out, we had to work out the details of organisation which were to make it possible for each pupil to have her own Time Table and to work at her own pace at subjects of her own selection, while sharing a common life with her school-fellows.

It was intended that the Houses should be established during the school year 1919-1920 but it was not till September 1920 that this took place. The middle section of the school, consisting of about 240 girls who represented the second, third and fourth years of a five years' course, was grouped into four Houses—Athens, Rome, Florence, and Venice—each House containing girls of all ages and all stages of attainment within these three years. To these a fifth House, Winchester, has since been added and the fifth or "London" year of the course is now included.

Each House has a Senior and a Junior House-Mistress and occupies two adjoining rooms, one of which is large enough to seat, with a little contrivance, all of its sixty citizens. A House is furnished in most cases with tables holding groups of four or six girls, who can work together or listen to a class lesson in the usual way. This furnishing, though not essential, is very helpful and is significant of much.

The first question to settle in detail was that of the curriculum—the stages of which had been in part worked out not only in our general syllabus, but also to meet the needs of girls entering in the middle of the school, so that they might pass through the earlier stages at a rapid rate, in order as soon as possible to take their places with girls of their own age.

The curriculum was practically the same as before.

My first idea was to place no more limitation on the pupil than was placed on us by outside pressure. But I saw that, as the outside influences were mainly in one direction, the intellectual, I must save the girl from a biased choice by making it compulsory that her Time Table should include a fair proportion of creative or expressional work.

The whole of the pre "London" work of the school (i.e. the work of the second, third and fourth of the five years course which



ends with the General School Examination of London University) in each subject is divided into seven stages. Stages 1 and 2 are taken below the Houses in Forms 1 and 11, and it is now a rule that no provision is made within the Houses for these first two stages. Stages, 3, 4, 5, 6, and 7, each a good term's work, must be passed successively in each of the main subjects—the English subjects, one or two languages, Mathematics and Science. A pass may be gained on the successful completion of the term's work without examination, and here the departmental mistress must see that equality of standard is maintained; or it may be gained as in the old days by an examination, sometimes set for doubtful cases only, sometimes for all the girls taking the stage concerned. Two additional stages (3b and 4b) are required in the first language and three in Mathematics so that there may be little loss of continuity in these subjects. In all cases, stages 8, 9, and 10 are those of the London year.

Alongside the "London" work is the equally important group of subjects already referred to. Drill must be taken every term, and games in school time are arranged for except in the "London" year. In Music, vocal practice is secured by fortnightly choirs, while there are "stages" in other musical work which must be taken in the ordinary way. Drawing and Needlework have their compulsory stages 3 to 7 in the Houses, and there is a course of other Handwork which must also be taken. Everyone must take certain stages in Print-Script and the Junior Stage of Spinning and Weaving. Of the more strenuous courses—Cookery, Gardening and Woodwork—two must be taken in the Junior Stage. There are also Senior stages in most of these crafts, two of which must be taken. In the pre-examination years from a quarter to a third of the school time is needed to meet the requirements of these subjects, and more time may be given if desired.

The taking of a subject any term implies attendance at the lessons given (for class teaching remains an integral part of our method), doing in school or at home the work which is set, and taking any test or examination required. Work is set and requirements made known as far in advance as possible. It is one of the chief duties of

the Subject Mistresses in our present early stage to be preparing "work-cards," *i.e.*, sections of the work of each stage, at present the simpler parts, so planned out that they may be taken over and worked out by the girls apart from class-teaching. The number of lessons given weekly is smaller than in old days, but the omitted lesson is replaced by an obligation on the pupil to attend one "tutorial" period in the room of the Subject Mistress. As a girl does not, in fact as a rule cannot, take every subject each term, she has a larger number than heretofore of school periods weekly for studying on her own initiative or doing set work in the subject taken. There is a limit to the set work that may be required in each subject, so that no mistress can claim a disproportionate amount of time, but a girl may, and often does, ask for suggestions as to further reading or work.

Perhaps the editor will permit me here to break away from my practical account in order to point out how the Individual Time Table solves two of the perennial problems of school life. One of the chief difficulties for many pupils is the congestion of the Time Table. It is so full of a number of things that no one thing can receive adequate attention. There is no margin, no breathing space, no possibility as subject follows subject, period by period, in the day, for any one to be seen in its right relation to others. But when she may take up fewer subjects at a time and each at the time she feels ready for it, when she herself realises her responsibility for doing thoroughly what she has undertaken, even the dull girl may do sufficiently good work to realise its intellectual value.

The Time Table for either of the seven teaching periods of Monday, reads something as follows. It will be noted that the number of classes going on at a time varies from 6 to 11. Sometimes later in the week there will be a still smaller number—tutorial periods being then available.

#### Period 1:

Mathematics (W) Stages 3b, 3a, 6, 8;  
German (W) 3, 4a, 5b, 5a, 6;  
Junior Drill;  
Geography 10

In periods 2 and 3: three stages of Maths. (V) and three of German (V) go on, with



French Stage 8, English 3, Music 3, and Senior Drill.

Period 3 has similar grouping with four other Mathematics Stages (U) and three German (U).

Period 5 offers French 3, Latin 3, History 4 (Miss Y) (History 4, Miss X having been available in Period 4), Geography 8, Science 3, Senior Choir, Junior Art, Games (Venice) Junior.

In period 6, we note Science 3 (continued) and the first half of a double period Chemistry, Stage 7.

Enough is given to show that a girl making up her Time-table at the beginning of term has more than one opportunity of taking her appropriate stage, especially in German and Mathematics—but she cannot take a W set in both of these. Whether she takes Miss X's History 4, or Miss Y's cannot be decided on personal grounds. It depends on whether she needs Music 4 at the same time as the former, or must take Science 3 at the same time as the latter. Again, though not specially keen on Chemistry this term, she may seize the opportunity of clearing off Stage 7 in it rather than the simultaneous History 7, lest she be crowded out of the Laboratory next term and her entry to the "London" class be thereby delayed. Everywhere she has the useful experience of making a reasoned choice.

The Room Time Table is a new problem, for the "General Post" interchange going on at the end of each period is more complicated than heretofore. Where there is 'one mistress, one room' the matter will be comparatively easy, but this is not the case with us. House Mistresses, Senior and Junior, teach as a rule in their respective rooms. They also work there when not actually teaching, along with (a) girls of their own House who wish to study there, or (b) girls of their own classes who come to study or for tutorial help. The girls studying are free to move about or speak of their work, or work jointly in groups or consult the mistress.

Through freedom of choice and its corresponding responsibility the outlook of a girl is entirely altered. Although she is not able at every period of the day to do just as she likes, she knows that the limits are

not arbitrary ones. She values more the lessons given, for she recognises them as definite lifts along the road she has to travel. Having opportunity for making each study so thorough as to be really interesting, she learns to appreciate the specialist and her help. Though there are barriers still to be removed, yet growth according to the laws of her nature is more possible, and the prescribed school course carried out in this way is less at the cost of her spiritual nature than of old (cf N.E.F. Principle 1).

So far little has been said of the School Staff, but their hearty co-operation and valuable suggestions have alone made possible the evolution of the plan here set forth. For the staff, too, life becomes more responsible and school claims more insistent and more continuous. Let none adopt the House Plan with Individual Time Tables for the sake of getting results cheaply. And yet, "he that loseth his life shall find it." The responsibility of the older members of the school Commonwealth, though more continuous, is no longer the burden it has been in the past, now that it is shared by the younger members, now that real community of interest in work may replace the conventional relation between teacher and taught. The mistress who cares for intercourse with her girls comes into natural touch with them more easily as House Mistress than as Form Mistress, and does not lose them after a year just when she is beginning really to know them. Joining a group round a table for work is a different thing from talking to a roomful of 30 or even from calling half a dozen round a raised desk. Moreover, there is the great advantage of homogeneous groups where she can count on a common background of knowledge.

"Good work whether we live or die" is our school aim, taken from Ruskin's Motto for the Guild of St. George, as the names of our Houses are those of the towns whose study he recommends as the key to history. Under our present plan it is possible for mistress and pupil alike to taste the joy of good work by hand and brain. This surely, this triumph of body or soul, is the foundation for that supremacy of spirit and its expression in daily life which we seek in the New Education Fellowship.



# Course-System in the Odenwaldschule

By Alwine von Keller.

The "Odenwaldschule" (Heppenheim a Bergstrasse, Germany), was founded in 1910 by Paul and Edith Geheeb as a New-School on the principles of Co-education and Co-instruction,—Self-government by the members of the School (children and adults) Schulgemeinde—mental as well as manual, according to the principles of the Arbeitsschule.

Trying to live our life earnestly on the basis of these ideas, we found the old timetable impossible. The demand became imperative:

- 1.—To let the children, under guidance of their grown-up advisers, choose the work they want to do as far as that is possible.
- 2.—To give them time to do it and not to chase them exhaustingly from lesson to lesson.
- 3.—To give them but two or three subjects to work at during one working period, as we have found that this allows a far greater concentration of their whole interest on the chosen subjects, than when they are forced to attend to five or six different branches of learning.
- 4.—To work in small groups.

This led us to a new organisation of our school-work in 1913.

We gave the responsibility for each group of the younger school-children into the hands of a teacher who instructs them in what we call Gesamtunterricht, a blending of writing, reading, drawing, Sagas, biology, arithmetic, given when the demands and working abilities of the children called them forth, the methods aiming at liberating and developing the child's nature and faculties by its own activities and creative impulses.

For the children from about 10 years upwards we divided our working year into ten parts, each of about four weeks' length, which we call working-courses. Every forenoon (the manual work and music lessons are mostly in the afternoon) we have

one short lesson, principally dedicated to repetitional work in those subjects in which the children are not studying during the month, and two working periods of  $1\frac{1}{2}$  hours' length each.

This fills the forenoons in the following way:

7— $7\frac{3}{4}$  repetitive work in groups with teachers.

$7\frac{3}{4}$ — $8\frac{1}{2}$  breakfast and clearing-up of bedrooms and houses.

$8\frac{1}{2}$ —10 course.

10—11 air-bath and games.

11— $12\frac{1}{2}$  course.

Thus the children have mostly only two subjects in which they progressively work for one month at a time. (We sometimes have found it advisable for young children to have a foreign language and arithmetic in half courses—so that these children then have three subjects in their morning work.)

We have fixed working groups, which implies that, if a child with the consent of its advisers has taken up some subject of study, and its abilities permit it to continue the work, it belongs to the group, and, having taken course I in the given subject, will continue with course II and III, etc., when they are being held, which time is determined by common consent of the course-leader and the participants. These groups are working groups for one subject only,—thus a child especially endowed for mathematics and ungifted, for instance, for languages can work in a high course in physics and in a low one in French, can work for several months on the subjects it needs most and make a longer pause in those studies it finds easy, or concentrate a longer period on some matter it is most interested in, till it has satisfied its craving and naturally turns to other work.

If a child cannot successfully work or continue working in a group, it works alone or frequents a less advanced course on the same subject.

Languages (German, English, French, Latin and Greek.) Mathematics, Chemistry,



Physics, Literature and History are generally given in these systematic courses.

Besides these we have Open Courses, which children of somewhat the same maturity can visit for one month only, without bringing special foreknowledge with them. In these Open Courses, Geography, Geology, Biology, Political Economy, some branches of experimental Physics, Electrotechnic for instance, Psychology for the older children, are worked on,—or difficult pieces of Literature are read.

In courses of either kind, chosen by the pupil, we believe absolutely in the active-creative and organising powers of the child itself and find only those teachers suitable for our school who naturally work in co-operation with their young friends, and see their own task in helping rather to find working methods than in bestowing upon them any so-called knowledge. The work is either group work with the teacher the whole time or part of the week, or single-work, or combined work of two to five comrades, and we have found the older children, who have been here for some time, very capable and almost unerring in their choice of the working form which helps them most and satisfies their zeal for work, once they have entered into the spirit of self-responsibility and obligation. Our difficulties are rarely too much individualism or fantastic demands; but not unfrequently we have to combat in new children a certain unconscious conventionality, which prompts a child either to overlook or neglect its own awaking interests in a rounding off of all branches of its study.

The working period of an hour and a half, twice too long for the ordinary passive-receptive work of the scholars and lecturing instruction of the teacher, we have found most advisable for our kind of study in which the whole group is active, either experimenting by themselves under careful and indirect guidance at their separate little working tables, or alternatively questioning and discussing with their leader the subjects of their work. A working period of two consecutive hours proved too strenuous for most.

At the end of each month the Schulgemeinde meets, and every group renders account of the work it has done by reports given by one or several participants and by

the leader. Proofs of the work are given, compositions being read, short lectures given, interesting experiments made, small performances given, and exhibitions held showing the work in the handicraft courses—as in carpentry, fine ironmongery, book-binding, etc., and, in the art courses, in drawing, painting, modelling and architectural designing. What the children have worked on systematically, they feel it necessary to give the community in the form of a report of their aims, methods, and success and to answer any questions. But these monthly meetings do not in the least wear the character of an examination, but are, as all our meetings a free and open exchange of experience and thought. The idea is not that the community should control the work done, but that it be permitted to participate in the work of groups and individuals who show how their self-responsible attempts and efforts have succeeded, and if they have failed, together to seek the reason.

As the Schulegemeinde is very honest in its approval and in its criticism and is often greatly interested in some of the work, these meetings are serious affairs, instructive for all. The standard of the school-work shows very clearly at these monthly perusals and the new work is mostly begun with a clearer consciousness of what we find vital and what secondary.

The last months before the final State-examination, (Maturum) which, in Germany, the State still demands before it gives permission to enter the University, are filled with preparatory work and the free, individual pursuit of knowledge must yield to a finishing off of all the different subjects to the level the State demands.

The children love the course-system and mostly work with great earnestness and enthusiasm. Anybody visiting us on a forenoon will find throughout our grounds and the adjoining orchards, meadows and woods, in spring, autumn and summer, small groups of young people working, and on cold days in our laboratories, halls and rooms will see children alone at their separate little tables in concentrated, silent study, or busy in some bright rooms at some work in which they are discovering their own selves though apparently entirely absorbed in the selfless pursuit of Reality and Truth.



# The Individual Time-Table at Hof-Oberkirch

By Hermann Tobler

Principal of Hof-Oberkirch School, Switzerland.

Our youth lacks *opportunity for consecutive activity* (duration work). Young people often enter the University with no knowledge of themselves, that is, without knowing their capacity for work, their tendencies, their powers of endurance and their limits, and so forth, although they have been working for years at home and at school. Hence, many enter professions which do not content them, because they are not suited to their individual disposition and faculty. In the school there is no consecutive work, indeed the ordinary time-table directly encourages the habit of doing piece-work only. But scraps of piece-work do not suffice for the business of life. One must be capable of attacking a piece of work and of doing it until it is successfully concluded. New work can only begin when the old work is completed. The individual must put forth his whole strength, his undivided attention and utmost intensity in order to attain success. But that is precisely what does not happen at school. There are five, six, or seven changes in the day, that is about 25 to 30 in the week, about 300 changes in three months; no economist could tolerate such methods of work.

Each lesson should be an experience, stirring the depths, affecting emotion and feeling; but as it is, every succeeding lesson destroys the impression of the previous one. The former impressions and thoughts must be forcibly disconnected, the more forcibly in proportion to the intensity aroused, so that the new subject may receive attention. Usually, five to ten minutes elapse before the fresh lesson attains full swing. Thus life at school continues to be a succession of starts, of getting into swing and of stopping, always something new and different, no stability, no rest, no absorption. The lessons are hurried and tiring; materialism in the

school signifies a constant flight from oneself. Hence the work is joyless and almost destitute of meaning. That is the impression given by pupils and teachers in secondary schools (age 12—18). The teacher does not really get to know the pupils, nor do the pupils learn to know themselves. On the one side they are only concerned to go through the syllabus, and on the other to sit through the lessons. One gets accustomed to 40 or 50 minutes, somehow or other one manages to get through. As to the choice of methods, it is no good being hard to please. The bad repute of *school morality* is but the natural product of this unnatural way of working, which aims only at appearances. Our school life has become merely external and mechanical—subjects must be mastered. That is to forget that subjects are but a means by which to strengthen and develop the scholars' faculties, the personal powers and tendencies of each individual. The subject has become an idol and is the aim and object of the school of the day; but the real aim should be the child's development. Therefore in every subject in which the child can achieve something, it is essential that he should get used to increasingly protracted spells of work. When he leaves school he should know the possibilities and limits of his capacity in every direction. That is an essential condition for the right choice of a profession.

In the case of the weak, faculties must be carefully aroused and collected and gradually accustomed to increasing use. Although in a more circumscribed territory, the weak child also must gradually attain to duration work. As for the strong, he especially needs to be encouraged to put his whole strength into every activity and thus accomplish proportionately greater things. For him lessons of one hour cannot and should not suffice. The teacher must have



more time, alike for the weak and the strong. The present disjointed way of working makes that impossible.

Therefore, after experimenting for three years with short lessons (40 minutes), in 1910 we set about adapting the length of the period of work to the effective capacity of the children, by gradually increasing the time and concentrating the subjects. It can hardly be necessary to enter into detail respecting the various stages of development of these 12 years. For the last 7 years our method is that *for the whole week each class* only deals with two spheres of work, one *before* the interval, *e.g.*, science, the other *after* it, *e.g.*, French. Through 12 lessons, *viz.*,  $1\frac{3}{4}$ —2 hours daily from Monday to Saturday, we keep to one subject. The maximum period of efficient work has proved to be  $2\frac{1}{4}$  hours. We differentiate six main groups, namely: language of the country, mathematics, science, two foreign languages, history and geography (taken together as one group). Drawing, mechanical construction, woodwork, book-binding, gardening, etc., are allotted to the afternoons and are similarly treated. These six groups take three weeks to go through; the subjects are therefore repeated every three weeks. But in order to devote more time to those subjects in which practice is particularly important, we have sometimes kept a succession of four weeks, in which foreign languages and mathematics each had two hours in four weeks. It has, however, been proved that even in these subjects little that is vital is lost in three weeks; brief repetition on the part of the pupils suffices to refresh their memory. Thus we work every morning during two periods of  $1\frac{3}{4}$ —2 hours. If necessary, the individual teacher can allow a brief breathing space within these hours of work. He can also without regard to other teachers, change the subject within his group wherever it suits him. He may therefore pass from algebra to geometry, from history to geography, or from botany to zoology. At the end of the term, he reports about his work in the different classes. It is essential that every teacher be thoroughly prepared for the week's classes. He is rewarded for the extra work of preparation by the duration work of the pupils. Also during the period devoted to instruction, he is always

free to take the class out for excursions and investigations of all kinds, also to instigate the construction of models and drawing which require more time. He has no free hours in between, but, by exchanging a whole block of work, he is able during the given week to make himself partly or altogether free to prosecute his own studies. On the other hand, as a rule, the pupils only have two home lessons to do in the evening. Thus here again intense and connected work is made possible.

This division of labour has greatly reduced the number of daily bell-rings; in short a hitherto unknown quiet has penetrated the work of the school. No trace remains of the former restlessness. It has been proved that work does not fatigue, but its continual change. The transition was not equally easy for all teachers, especially those who depended upon memory work. Good and bad teachers become far more conspicuously differentiated. For it is the personality, not the system, that determines value. But effects of method are more easily recognised and abolished. In every case, in duration instruction, there is no possibility that an incapable or tyrannical pedant could exist for years without being noticed. To-day that is possible everywhere, as the young know only too well. Our endeavours have lately been splendidly justified by the regulations of the German-Austrian Education Office which for the whole country has simply abolished time-tables in the old sense. It declares *that the treatment of a subject must only be determined by psychological and practical conditions and not by the external compulsion of bell-ringing*. For technical reasons we have not attempted this complete freedom in the treatment of subjects. It is an ideal, and will become more than that as humanity demands that education should be entirely psychological and practical, and that the teacher should acquire a fine sense for discerning the possibilities of the child. We were able to find the middle way, which is practicable also where a class is taught by several teachers. We apply it to the scholars of secondary schools (12—18); to the elementary school (6—12), where in every case the teacher gives all the lessons, and obviously is his own master.



# Self-Control through the three Rs in an Infants' School

By J. Mackinder, Headmistress of an L.C.C. Infants' School.

Before the infant can become a self-governed child he must have gained self-control over his body and mind. Valuable help may be given by instruction in the three Rs by means of individual work in infants' schools.

The essentials of such work are three:—

- 1.—Attractive material.
- 2.—Careful arrangement of material.
- 3.—Records of progress.

## 1—Attractive Material

The three-year-old child is attracted by colour, sound, and capacity for movement in his material. The seven-year-old child demands creative work which is "hard to do".

So we find that careful grading of the material is essential to the beginning of self-control. In every class-room there must be work which the children of that class can do with some effort. A healthy normal child will soon lose interest in a job which is merely an occupation. He needs material to work upon, which will lead him on step by step.

Before a child is seven he has to acquire a mechanical knowledge of the elements of the three Rs, which cannot be obtained without much repetition. The nature of the child demands variety. Therefore the teacher must provide material for the intelligent discovery and repetition of facts in many and varied ways until they become known mechanically. This variety makes necessary

## 2—The Careful Arrangement of the Material

This will be clearer if we deal with just one fact to be so learned. Children of six will probably begin to learn multiplication tables—a series of facts which must be

known mechanically but discovered and memorised intelligently and independently.

One child may like a box of beans and three saucers to discover that  $3 \times 9 = 27$ . Another may prefer to use three cards each showing groups of nine. Another child may enjoy adding by threes, or nines. All will find  $3 \times 9 = 27$ .

Most probably every child in the class will try each piece of apparatus. To each child the use of a different method is a new victory, although he may only discover that  $3 \times 9 = 27$ .

This variety of apparatus is necessary, but would lead to confusion and loss of material unless the children were trained to find and put back each piece in a certain place. Low locker-cupboards would be ideal but many of us have to be content with orange or egg crates. In the case cited above each kind of apparatus would be stored in a different coloured box and all boxes of the same colour would be placed in one compartment of the orange crate. The classes number over 50 children, so, when a new piece of apparatus is needed it is shown to the class, *en bloc*, the teacher demonstrates its use, asks the children to notice its place and to see that it is always put into that place after use. It becomes the ambition of the children to be able "to do that new box".

At first little children are very careless of apparatus, and the loss of part of the contents of a box may make the remainder useless. This is remedied by showing the class that John is not able to make up his tables with this box because somebody lost the beans, or, Ethel cannot finish that reading exercise because somebody has lost the pictures from this box.

It has been found helpful to point out that as everybody will use the apparatus



everybody must be careful of it, so as not to stop work to find the missing pieces.

### 3—Records of Work

The chief aim of individual work in an Infants' School is to enable the child to control himself. He will do this most quickly if he urges himself to fresh attainments. He will so urge himself if he is neither hindered nor forced from outside. The teacher's part is unobtrusively to remove obstacles which seem insurmountable, and to show the child a goal ahead. Provision is made for this in the grading of the apparatus provided, but, if a child who cannot add tries to make up a multiplication table, he will probably be discouraged from a further attempt for a long time.

Therefore the teacher needs a record of each child's progress, so that she can lead him, by the arrangement of apparatus, from one step to the next. Often, little children lose trust because they attempt, or are expected to attempt, to build where they have laid no foundation.

A little child may be absent from school for a long period and, returning, may attempt the work being done by the companion with whom he worked before his absence. But, if the teacher looks into her record, she can restart him where he left off and prevent the discouragement he would have by his failure to accomplish his companion's task. Again, if the teacher has time to spare for a child, her records tell her in a second just what help he needs.

A different type of child may lose interest because he remains too long at one stage. His record will show the date upon which he reached stage 1, and she knows he should, normally, arrive at stage 2 a fortnight later. If he has not done so she can watch him, find out the cause of the delay and start him on his way again, gaining a new control at every step.

To a layman it might appear that the actual results obtained in arithmetic and reading were the teacher's sole aim. Far from it. She places before the child a goal he is able to reach by managing his own mind and body. He, thinking only of the goal, practices concentration and self-control such as nothing imposed upon him could produce.

Think of a little child of six working over one hundred sums correctly in one morning! The writer has known this to be done by a little girl because, she said, "Willie and me's having a race". Willie was not very fond of sums, but he liked a game. He had 83 correct sums when they counted up.

Later the children in this class were known to be sure to read books put in a special place, because—"They are really too hard for this class". The triumphant joy in the voice of a child who had mastered a page of one of these books was one of the greatest inspirations to the teacher. From this she learnt how to prepare the way and then stand back and let the child accomplish the task by himself.

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# An Experiment with a Free Time Table in an Elementary School.

By Edith F. Pinchin.

In response to your invitation to readers to send in accounts of experiments with free time-tables, I am offering this short account of the work done in that direction in the Infants' School in which I am teaching. It is written with the full consent of my Headmistress, whose only stipulation was that I should state that she feels that many other schools are achieving as great things as we are, and many must be much more nearly ideal, but, if our experiences with practical difficulties can be of any help to other idealists similarly placed, she is glad to pass them on.

Personally, I feel that the value of this account depends on how clearly I can show what ceaseless, persistent, undaunted effort has achieved under some of the most appalling conditions in which an idealist can be placed.

I came to the school nearly four years ago, to find a building, only some twenty-five years old, but presenting the most miserable aspect of ugliness, squalor, poverty and absolute inefficiency that can be imagined. It had no good entrance, two children hardly being able to enter abreast and all corridors and cloakrooms were narrow and dark. There was one small classroom, and one long room in which were three classes, divided only by ill-hung ragged curtains, which from the strain put upon them, tore again as soon as mended. There was no room free for singing or dancing, and the playground of rough gravel could not be used in wet weather for the large ponds of water that collected in it. With the exception of one classroom, all the floors had "steppings," and the accommodation altogether was insufficient from the classrooms to the totally inadequate and inefficient sanitary arrangements.

Add to this, the fact that the Head Teacher had to take a class, (a war-time economy, not yet altered) and it will be seen that the

task of organising in any way, was, and is, stupendous.

Yet in three and a half years, high ideals and an undaunted spirit have carried us an enormous distance, though not a single alteration in conditions has been made save the removal of a "stepping" in one room, and that at an extraordinarily disproportionate expenditure of energy on the part of the Head Teacher.

With this introduction to ourselves and assuring you that we are a very typical staff, though only four in number, and widely different in temperament and experience, I will pass on to the main outline of our experiment.

We have always had a more or less free time-table in the afternoon, the organisation of Handwork, Literature, Dancing, etc., in each class being mainly in the hands of the Class Teacher, subject always to the modifications due to the conditions under which we worked. (It is obvious, for instance, that if one of the three classes were singing, the other two classes in the room were somewhat limited as to choice of work.) The morning work was ruled much more closely by the time-table, but even here a certain elasticity, unknown to many other better-equipped schools, was maintained.

It was after the Montessori Training Course of 1919, which was attended by the Head Teacher and one of her Staff, that the big experiment was started. The first step was two-fold.

At a Staff consultation, it was agreed that simple exercises allowing of free individual work be devised, and that with their advent should come an alteration in the morning time table. Instead of short 20 minutes lessons the morning should be divided into two long periods and one short period. An interval for play divided the two long periods, one of which was to be devoted to reading and the other to number.



In both subjects the children should be free to choose their own exercises and work at them as long as they liked; opportunities for free self-expression were provided for in both subjects. It was decided to devote the last short period to writing in all the classes in the long room, this quiet lesson being intended to provide a rest for the children and the teachers, from the general buzz of work, which though quite orderly was apt to prove a strain to the one hundred and twenty-three people working in a limited space. It must be understood, however, that we were considering writing practised as an art, not the rudiments of writing,—these were already known. It was by no means the dull lesson it may sound. Cards with little verses were available for the children to choose and copy, a black-board lesson being sometimes given to demonstrate certain points.

Perhaps this first step towards a free time-table may sound elementary enough, but it was in reality a big experiment, for none of the Staff had practised working with a Free Time-Table, and to some it was a new idea. It meant courage and real effort on the part of each teacher, especially as the Head Teacher having a class of her own, was prevented from giving some of the help she would otherwise have given. But our labours were justified. After a three months' trial, the results proved to be so very gratifying, that it was unanimously decided to extend the experiment further, every single member of the Staff being convinced of the value of such a change. The children showed a marked increase in power over their work, and a resourcefulness and confidence which was truly astonishing in so short a time.

As it happened, at the commencement of the New Year, it was found possible to start a Montessori Class with the newly admitted children—that is to say it was Montessori as far as the conditions and the late age of admission (we may not admit children under 5 years of age) would permit. But perhaps the class providing the most valuable general information was that which remained with the Head Teacher for another twelve months, working under the newly-adopted conditions. Remarkable results appeared, which were more valuable because there had been a comparatively

sudden introduction of freer methods to children already accustomed to a more limited type of work. The individual exercises were based on the Montessori Method, and taught on the Dottorressa's principles. New exercises in arithmetic or grammar (a favourite and delightful subject developing from reading) were explained to the children, who were then made responsible for the use they made of them. Dullards and children hindered by physical deficiencies such as deafness, showed tremendous progress, and not one of the children wanted to go home or even turn out to play. They accustomed themselves so rapidly and easily to the freedom, that one could not but see they were claiming their rightful heritage.

But we did not stop there. Our experiments have spread to all subjects. We have grown imperceptibly to the realisation that any number of subjects can be progressing at the same time; there can be freedom in the choice of the subject as well as of the exercises. (Be it noted, that I speak of the staff as a whole—not of individual members of it—when I speak of the goals we have reached.)

With the older children, reading and number and similar exercises are practised chiefly in the morning when the children are fresher; but in the classes where there are some younger children, drawing, work with sense-training exercises and building with bricks are pursued simultaneously with number and reading exercises of differing grades of difficulty. In the afternoon, any class may work at raffia weaving and sewing, kindergarten needlework, painting, drawing, etc.

But we do not think we have solved all the puzzles resulting from the introduction of a freer time-table by any means. We are at present trying to solve that of allowing clay-modelling to be equally free of choice as other forms of Handwork when, so far, we have only one suitable vessel in which to keep the clay, which cannot be in all classes at once. The fixed writing lesson, necessary modification though it seemed, runs "across the grain" of freedom, and there is a desire to experiment further on these lines.

Some modifications we have had to introduce. It is imperative to have a



certain time-table to meet the needs of each class for music, both singing and dancing, when our piano is bound to be in the middle portion of the long room.

The general difficulties then are numerous in our school. There are also more individual difficulties due to our respective frailties and inexperience, but these are more easily surmounted, with sufficient good will, and that we have. We have all felt that we know our children better, working as we do now on freer lines. We aim at giving them equal opportunity and time and again one or other of us has borne testimony to the progress of someone who under the "old" method would have been considered a "drag" on the class. The close relationship we can thus establish between ourselves and each one of our children, enhances the work for them and for us, and it encourages us, impels us to go on still further along the path of freedom. We have a trust in our ideals which will remain undaunted before all opposition, and will make for growth and expansion in spite of it.

As a closing paragraph I would give you, in her own words, the aspirations of our Headmistress, in which I think you will see the secret of her success.

"When I analyse my wants, I find that it is not so much results in work I look for, as the establishing of several better qualities, e.g., resourcefulness, confidence, self-government, as far as children under eight years old are capable, and unity of spirit among us as a staff. With these things gained, the rest will safely follow. The intellectual results will show as the result of the qualities."

And again: "I have two things at heart: The Children; the Teachers. I place the children first because they cannot help themselves. I want to promote the happiness of you all individually. Without a sense of happiness, there can be no good work done."

Do not these high thoughts, which are, of course, subtly influencing her staff, bear the stamp of the New Era?

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## Free Time-Tables

By Norman MacMunn, B.A., Oxon.

(Author of *The Child's Path to Freedom*).

I shall not here urge everyone to do what I have done at Tiptrec Hall and leave out all fixed and common curricula. Little good is done by urging what is for most people impossible. I will only give this much to the extremists (including myself) that the general contemplation of the extreme as an ultimate possibility is unlikely to do harm and may do great good. Meantime, the points on which I think most enlightened teachers are agreed are (1) that the present unwieldy and pretentious systems are only retained because there is nothing in social architecture so difficult as simplification, and (2) that any system providing one mental diet for congeries of widely differing individuals could only be contemptuously excused in the peroration to an indictment of the perversities of pedagogy.

Put bluntly, the time-table system is mostly colossal "bluff," based on the exploded absurdity that people learn things through wordy formulae and without personal experience, individualised interest or the suitable moment. But since the time-table has been of the essence of the "now-all-together" game since its beginning, the best we can do is to help in the work of devolution towards a liberal allowance of free time, towards wide choice of individual activities and towards a method based on children's curiosity and inventiveness. Extremist as I am I would fear a rash plunge—at any rate until some of the more traditional plungers had been analysed out of a tendency to let their unconscious help to wreck an innovation.



# Hellerau International School

By A. S. Neill.

In the October number I wrote of Hellerau Dalcroze School, Dresden. Since then I have definitely joined Frau Baer-Frissell in the directorship of the school. Not that I know anything about Eurhythmics, but Frau Baer-Frissell is a qualified specialist, and my job is to try to link up Rhythm with other departments of education.

The school building is enormous, and fitted with everything modern. When Mrs. Ensor and Mr. Hawliczek visited us the other week they stood and gasped at the palatialness of it. The centre of the building is a hall with seating accommodation for six hundred. It has all the apparatus of a theatre, and the lighting of the stage is . . . well, I can't describe it, but Mr. Hawliczek had to be dragged away from the man who works the lights.

On each side of the great hall are many rooms. To-day the Dalcroze instruction is given in one wing, and in the other is Dr. Theil's *Neue Schule* for children. But our plans are to make the whole building one corporate body, where scholars of three years old will be educated beside teachers of thirty. We have no fixed plan. The school of course will be free in the most modern sense . . . no punishments, rewards, discipline. Self-government will be the chief social factor. In work we shall be experimenters. At the present moment we are experimenting with rhythm and music, trying to find out if they can assist such subjects as drawing, writing, mathematics. But we have no blind belief in Eurhythmics as a panacea for every evil. Handwork of all kinds is of equal importance. To found a school on an ideal is fatal. To-day there are boys in the school who hate Eurhythmics. Obviously the school must fit the child, not the child the school, and the boy who can't stand Eurhythmics may love painting and metalwork, mathematics and geography.

The school will be bilingual, but German will remain the language of instruction. English will be taught to all. To-day I am

teaching English fifteen hours a week, and soon there will be a definite Scots accent in Hellerau.

A happy feature is that the people here are very friendly to me. The teachers of the *Volkschule* are very anxious to work with us, and the people of Hellerau are interested in the experiment. We hope to bring in these people, and personally I look forward to seeing our great hall the centre of life here. I like to daydream of the people coming to lectures, concerts, dances, coming to use the school workshop. One cannot be international without first being local at the same time. If our aim is to bring people of different races together, we must bring our Britishers, Swedes, Russians, etc., into contact with the village people. Speaking for myself, I consider that the last two months have been the greatest education of my life. I have learned more about human nature by associating with all kinds of people . . . Slavs, Bulgarians, Czechs, etc. . . than I learned from all the books of Freud and Jung. We all have something to give to each other. The delightful discovery is that a German or a Frenchman is a man before he is a German or a Frenchman. Internationalism founded on Red politics or on Primrose League politics will always fail, but internationalism founded on intimate life will succeed. Six months ago if I had read of an earthquake that swallowed up a million Bulgarians, I should have had the half-conscious thought: "Humph, after all they are only Bulgarians." To-day the Bulgarian has become a fellow-friend.

The Internationalism that comes of hate of nationalism can never succeed. I see no reason why a man should lose his sense of nationality, and indeed I find that I am much more of a Scot in Dresden than I am in Edinburgh. And speaking of Edinburgh . . . the German tobacco is dreadful, and I cannot smoke it. I asked John Cotton to send me two pounds from bond, 12s. a pound. It arrived in Dresden Customs



House, and I was sent for. The duty was 1350 marks—£3 of my money. I tried to feel altruistic when I presented one pound to the wounded soldiers, but failed. Internationalism is going to be an expensive luxury I see.

I weary for the time when our English and American pupils will arrive. The people here do not play many games, but I believe that half-a-dozen Anglo-Saxons would have hockey, football and cricket going in no time. The children here are very keen to learn hockey, but in Germany the natives cannot afford luxuries. I wish some nice American would send me two dollars to buy 22 hockey sticks, a football, a cricket set, and a few tennis-rackets.

I could build a six-roomed house with the change.

I want to start a Montessori School here, but one difficulty will be to find a trained teacher in Germany. Montessori is almost unknown here, and I think there are only two Montessori Schools in Germany. We cannot afford to have an English teacher, for here 24,000 marks is a big salary, and to-day (November 8th) that is about £21. (I bought my German money at 486, and to-day the valuta is 1100. I can't express my feelings in German, and my conscience won't allow me to do it in English).

Speaking of the valuta, we intend to regulate our fees according to the valuta of each country, so that while the English pupil pays—say—£80 a year with the exchange at 400, the Polish pupil, with an exchange of 23,000 pays the equivalent of  $1/5\frac{1}{2}$  or thereabout. The English and American parents will find their children's education much cheaper here than at home, and I am sure no parent will object to helping the poorer children of Central Europe.

Mrs. Lindsay Neustatter, lately one of the King Alfred School (Hampstead) parents, will be house-mother to English and American children, but we do not intend to divide up the children according to nationality. Our aim is to have not only international pupils, but an international staff. To-day our staff consists of an American, a Scot, a Swiss, a German, a Czech and a Hungarian.

I have said that we have no fixed plan. The child will be the centre of the school, and our methods will adapt themselves to him. Broadly speaking our school will try to adapt education to the new psychology of the Unconscious. We look on education as a making of the Unconscious conscious. We believe that a child is born good, that the child is dynamic and capable of forging his own personality without the aid of adult preaching, although not without the aid of adult direction. Creation will be just as important as intellectual learning, and wherever possible such subjects as mathematics will be linked up with hand-work. (To-day, for instance, Frau Baer-Frissell is doing some interesting experiments with geometry and Eurhythmics).

When Mrs. Ensor was here, she asked me what we meant to do about religion. All I could reply was that religious instruction would never be such as would give a child the idea that his instinctive dynamic self was sinful. Believing that a child is born good I cannot honestly set out to make him good. I believe that every child has a God in himself, and that our duty is to give the child freedom to express his God. Centuries of religious instruction have ended in war and hate and slums. I want to try the experiment of telling children about Christ and Mohammed and Buddha, without pointing any moral. The religion of to-morrow will return to Christ, but in a new way. Christ was a lover of men because he had no hate of self. The evils of civilisation come from man's hate of self . . . a week ago a German argued that he was justified in hating France. I asked him why he projected his hate of self on to France, and he was very thoughtful for a long time. The new religion will come from man's realisation that man must love himself before he can love his neighbour as himself. The Jungians often talk of the necessity of man's introverting, turning inward. The God, the Christ is in ourselves, and the objective altars, organs, incense, sermons make an easy way of extroverting our God. It is necessary to extrovert our God, but as Christ did . . . by loving the God in our neighbour. In other words God is not in the skies: He is on the ground,



## Book Reviews

**The Problem of the Nervous Child.** By Elida Evans. Introduction by C. G. Jung, M.D., LL.D. (Kegan Paul, Trench, Trubner & Co., Ltd., London, 12/6).

A warm welcome should be accorded to this little book by educationalists, for it is one of the first attempts to present the Jung standpoint in the application of analysis to education.

It helps us to realize that abnormalities in relation to sex, or in other directions, in children never occur if they are surrounded by such an environment and guidance from their elders that there is no damming back or repression of their life's forces. In contradistinction to Freud, Jung believes that if there is evidence of sex in early childhood it is an abnormal symptom due to repression, and should be treated as such. In this book practical examples are given of such cases, and of the means adopted of giving release to the pent up libido.

In reading the examples given of abnormal children, the realization is borne home of the truth of Jung's contention that abnormality is too often the product of parental disharmonies and maladjustments to life, and that our unfortunate children have to take upon their own shoulders the burdens which their parents have bequeathed to them.

Stress is also laid upon the necessity that there is for the developing child to break away from the parental complex, and to gradually take upon himself those individual values without which anyone only remains an elderly infant throughout his life. The life force of the child must be helped to progress along the path of normal development, from the stage of the infant through puberty and adolescence to adult manhood: undue stimulation in any direction being avoided as sedulously as failure to provide the opportunities for the normal outflow of the libido.

In this relation Mrs. Evans reminds us that the first "love affair" at puberty is to be welcomed as an indication that the child's development is proceeding on normal lines. It is true that the normal interest which children begin to take in those of the opposite sex at this age should be welcomed, but is it not rather a pity to call this early stirring of sex attraction by a name whose connotations belong to a later stage of psychological growth? It may cause the parents and teachers to invest such manifestations with too much importance, and so unduly stimulate them.

C.M.H.

**Seven Ages of Childhood.** By Ella L. Cabot. (Kegan Paul, Trench, Trubner & Co., 1921, 12/6).

This book, which emanates from America, is based upon a suggestive division of childhood and youth into seven periods, called respectively the Dependent, Dramatic, Angular, and Paradoxical Ages, the Age of the Gang, the Age of Romance, and

lastly the Age of Problems. Bibliographical hints to facilitate the study of each are introduced, and these should be of real value.

On the book as a whole it is hard to pronounce an adequate judgment. The matter is for the most part of an anecdotal nature, and the style colloquial and familiar. For this and other reasons, the *Seven Ages* will probably appeal rather to the "fond parent" than to the teacher or psychologist.

A fair idea of the method pursued may be gained from the following passage descriptive of "the art of play", in which charm and gush seem about equally mingled:

"Elizabeth just under three, shows great glee in arranging shells in long, straight lines. Unclothed like a little Ariel she crouches on the sunlit beach among the clam-shells, her knees so bent that they tuck neatly into her slender arm-pits. She is wordless with absorption, intent on world-mastering plans . . . As the line grows longer and longer she celebrates the event by peals of flute-like laughter. Order, the maker of the world out of chaos, is before her."

Here and there Miss Cabot shows real insight, and rises to a higher level of self-expression:

"The romance of sixteen is like light without corresponding heat, surprisingly clear and cool. Though it has, unlike childhood, an awakened love, it is still a disengaged love for the other sex. Boys and girls . . . have no nesting plans. Not till later comes the glow of knowing they may be fruitful before the Lord. Delicate filaments, invisible as a spider's webs when the light is beyond them, attach the present exquisite gaiety to future responsibility. Eyes that are now full of play will some day widen into looks of consecration."

On the vexed question of sex-teaching she says some things that are noteworthy:

"The question of numbers and of the setting of a talk, enters here. There seems to be a kind of middle distance in which words about such subjects as religion and marriage focus badly. A single person in the right relation and at a time when he is moved, can be told almost anything; the same is true I believe of a small group who have gradually grown unitedly intimate with a teacher or a friend. . . . At the other extreme from the one-to-one intimate talk may come the appeal of a great orator whose over-arching quality will enclose all his hearers as under one cathedral roof, and whose nearness to truth will make his words strike home to each separately.

The middle distance, a typical school-room number of thirty or forty, cannot be lost in the whole or found as individuals, therefore talks to such a group are apt to go wrong. There is giggling here, morbidness there. Such talks go wrong because of the resistant strength of individuality. No one is ever at just the same spiritual age as thirty or forty others. In few of us does the soil



for hearing difficult truths stay right for twenty-four hours together."

Yet, at her worst, the writer can perpetuate such a passage as this:

"As I've said, girls are in the main very different parts of speech from boys. They may be Tomboys, but they never attain to be Dick and Harry boys."

It is a pity that so much keen interest in childhood and real understanding of child-psychology, should not be combined with better literary training and more power of self-criticism.

MARGARET L. LEE.

**Mathematical Education.** By R. Branford. (The Clarendon Press).

A NEW and original treatise on Mathematics, dealing with the science from many points of view. It ought to be highly useful to all teachers, but especially to young teachers at the beginning of their career, as it solidifies and catalogues the ideals of a true Mathematical educationist. Sound advice is given throughout as to the teaching of the subject from the life-side and it cannot fail to be most helpful to all teachers, who are anxious to make their work alive.

The History of Arithmetic is ably dealt with as are also the Laws of Development of Mathematics.

The whole book is most interesting reading and in many ways most illuminating.

I.B.K.

**Drawing and Cardboard Modelling.** By W. A. Milton. (Thomas Murby, London).

TEN years ago, perhaps, the publication of such a practical course as this volume provides might have been heartily welcomed. To-day, those who are in close contact with the daily lives of keen and intelligent children are inclined to doubt the value of any course which is framed on the system of "exercises." Just as healthy play, organised or individual is ousting the "exercise" of physical drill, with its lack of interest and repression of the individual, so the teacher of crafts is learning more and more to keep himself and his problems out of the way, and rather to lend his aid in the solving of the all-important problems of the child. While I have nothing but praise for the admirable manner in which the whole scheme is set out from the teacher's side, I cannot agree that the manufacture of sundry triangles, pen-trays, letter racks and so forth, is likely to arouse the just and genuine enthusiasm of the victim of pedagogical experiment. From one who has himself manufactured various useless items in his remote past, I must enter this protest. The life of the child is concerned with his own world, in some details a miniature of the world of later experience. But his—and her—chief experience must be with toys, with making and breaking, in experiment and discovery, and this is worth all the cardboard courses which any ingenious beguiler of the young may invent, so that they be entrapped into obtaining knowledge which later on may be of some commercial value. The furnishing of the world of youth should be his sole concern with crafts; not the satisfaction of inspectors with note-books.

W. G. RAFFÉ.

**Education for Democracy.** By Henry F. Cope, (Macmillan and Co. 8/-).

EDUCATION for Democracy makes a strong appeal to every educationist who sees in the education of a democratic purpose, the hope of social well-being. By a sane and careful review of well-worn terms and principles the book inspires and defines a life outlook, and then proceeds to apply its urge to a definite ordering and training of faculty, to the consummation of a true democracy. By practice, rather than mere precept in a given direction, through deeds not protestations and ideas only, the ideal of communal well-being kept ever in view, democracy can be realised. Not in information and instruction given but in the methods of giving and acquiring it, not in the present facts and acts of a world, but in the motives and purposes expressing them lie the fruitful causes of social troubles. Real life values lie in faculty, in the purposeful will to do, rather than in the forms and conventions of existing civilisation. The book urges an ideal democratic life consciousness as a motive force in society. The reader, especially if he be a practitioner in education, will wish that the author had more first hand appreciation of scholars of all ages, and a gauge of what is intelligently possible with progressing years in the individual's educational training. Many excellent suggestions in this book for the self-education of the adult could be shown to be quite inapplicable in our schools, owing to the undeveloped comprehension of childhood. Yet he will immediately agree that such modifications as instantly occur to him would overload a work already copiously suggestive. After all, with a work like this to clarify and crystallise an ideal and to point a way to expression, it lies within the power of everyone convinced, to make such modified efforts as are required by the intelligences of his particular care in a vast field of educational work, in order to contribute to a desired end.

By motive, purpose, will, a world can be reconstructed, it cannot be set right by legislation, social conventions nor even by thinking and intelligence alone. This is the ably demonstrated conviction of this book.

BERTRAM A. TOMES.

**Proletcult (Proletarian Culture).** By Eden and Cedar Paul. (L. Parsons, London. 4/6).

THE authors of this book are to be congratulated at least upon the fearless way in which they have stated their case—the case for Revolution. After devoting a chapter to urging the necessity of a fighting Proletarian culture, they proceed to show how many so called "Working Class" Educational movements, such as the Adult School Movement and the W.E.A., have been permeated by Bourgeois ideology; it was a realisation of this fact which led to the split at Ruskin College, also to the formation of the Plebs League and the founding of the Central Labour College.

Similar movements are described in France, Germany, Russia and America, and the book ends with a consideration of the findings of the New Psychology on Education. The authors maintain that under the Bourgeois regime the emphasis in education has been on the "ego-complex" to the



detriment of the no less fundamental herd instinct, which under the Proletarian régime would be given opportunities for full and universal expression.

The book is not an easy one to read, partly owing to the fact that its pages are liberally interspersed with harsh sounding new-fangled words, of which the title is one; but then smooth words do not lend themselves to such a theme. No doubt also the Bourgeois upbringing of the reader has to be taken into account.

E.H.H.

**The Rural Industries Round Oxford. A Survey.**  
By K. S. Woods. (Oxford, University Press.  
7s. 6d. net).

Miss Woods has deserved well of the community. She made in 1920 a most interesting survey of the rural industries which still survive in an area of nearly thirty miles round Oxford and she has given us the fruits in this volume. Many people talk vaguely of bringing the population 'back to the land.' If that is to be done, we must know something of the conditions and requirements of the countryman. Miss Woods has added greatly to her knowledge; she throws a flood of light on many obscure questions, describes many old-world industries and makes many valuable suggestions. A book that should be of much use to the practical reformer as well as to any one interested in country life—and who is not? Miss Woods has moreover several sane and illuminating remarks on the problem of Education in the country. I strongly recommend the book to all educationists in the broad sense.

E.S.S.

**The New Psychology and the Teacher.** By  
Dr. Crichton Miller. (London, Jarrolds,  
Ltd. 6s. net).

Dr. Crichton Miller has treated in this book, mainly from the standpoint of the Zurich school, the subjects of Authority and Suggestibility, Reality and Phantasy, Emotional Development, the Unconscious Motive, Mental Mechanisms, Dream Symbolism, the Herd Instinct, and the Herd Ideal, and Educational Methods. The book deserves a wide circulation, and is eminently a

book to buy and read with a care and thoughtfulness impossible in the case of a copy borrowed from a library.

The author has very wisely stated in his introduction that the apparent simplicity of the book may sometimes be misleading. This is unusually true of such a subject as the new psychology. The difficulty is partly met by an appendix of books to which reference has been made in the text. A fuller bibliography would have added considerably to the value of the book, particularly if reference were made to authors who take another view of the matter. It must be remembered that the new psychology is as yet reaching out towards conceptions, and that a synthesis which shall contain what is true in the teachings of the Vienna and the Zurich schools has yet to be made.

It is interesting to notice that in his view of development, Dr. Crichton Miller finds no place for narcissism, the phase of auto-erotism that seems to occur between those stages when love is directed to the mother and when it is directed towards a comrade of the same sex. Consequently, in his view, narcissism can arise only during adolescence or later as a pathological phenomenon, in place of occurring as a pathological regression to an infantile stage as a result of failure in adaptation to the proper relations of later stages.

This criticism is in no sense a finding fault. It merely serves to emphasise what has already been said of the present state of the new psychology. The collection of facts and their interpretation is still going on, and in both fields the contributions of working teachers should be great in quantity and value, since their opportunities are so much greater than those of any other body of men and women. As an indication of what has already been done, and as a stimulus to go further with work of such promise for the direction of education upon sound and profitable lines, the teacher is not likely at present to find anything of greater value than the lucid little book under notice.

GEORGE H. GREEN.

The Seventh Edition of *Ars Vivendi*, By Arthur Lovell is now ready, and contains two new chapters headed respectively "An International Problem" and "A New Spirit." (Simpkin, Marshall, Hamilton, Kent & Co.)

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# The Outlook Tower

## THE FRENCH AND GERMAN EDITION OF *THE NEW ERA*

A cordial welcome was given to the first issues of the French and German editions of *THE NEW ERA*, both of which appeared in January. We feel sure that, in the capable hands of Dr. Elisabeth Rotten and Dr. Ferrière, these magazines will play an important part in educational reform on the Continent.

\* \* \* \* \*

## THE PRESENT SITUATION IN EDUCATION

We are face to face with a crisis in educational progress, and our friends the reactionaries will see in the Geddes report a golden opportunity. Many educationists may think that they will have to return to fighting for the essentials of education rather than continue to work for a change in the type of education. On the contrary, it appears to us that all things are concomitant, having a life side and a form side. This may prove a chance to alter and improve the machinery and form of education in order that the new spirit may have better mediums for expression than the outworn and crystallized forms of the past. We fully recognize the need for national economy, but there are many ways of economizing in a nation. Economy which affects adults is justifiable, but the children must not be sacrificed to pay the debt which their elders have incurred. From the national and economic standpoint an apparent economy in education is false and no economy at all. We cannot expect an *AI* nation from a population which is physically, mentally and morally, *C3*.

\* \* \* \* \*

## THE ANTI-EDUCATION CAMPAIGN IN THE DAILY PRESS

We draw attention to the following extract from *The Daily Sketch* :

“ The education faddists who profess themselves appalled at the thought of the time that will be wasted, which might be

devoted to ‘ education ’ if the proposal to raise the school age is adopted, apparently do not care how much time is wasted after the children are sent to school. Their theory seems to be that so long as youngsters are attending school they are being ‘ educated,’ whether they are being entertained at Shakespearean performances, taken for jaunts to the Tower of London, or being regaled with Grand Guignol lectures concerning the Demon Der-rink.

“ If this sort of thing constitutes ‘ education,’ it is difficult to imagine anything, from lectures on the evil effects of visiting cinema shows to practical demonstrations of the more subtle features of put and take, which could not be brought under this vague and all-embracing heading. But the average parent, who wants his boy fitted to enter the Civil Service or to help him in his shop, or to earn his living as a butcher, baker, bricklayer, stockbroker, or breeder of silkworms, is justified in thinking that beer and microbes, ‘ beneficent ’ or otherwise, have as much to do with practical education as the flowers that bloom in the spring, or the bees that buzz in the bonnets of faddists all the year round.”

What is Education? *The Daily Sketch* would seem to suggest that it likes the old style of sitting in rows and being “ taught ” reading, writing and arithmetic rather than contact with life itself through the cinema, school journeys, etc. Education is surely contact with life in all its manifestations, both within and beyond the school walls. Contrary to the opinion of *The Daily Sketch*, it seems to us that “ the flowers that bloom in the spring ” and the bees (whether in bonnets or not) are of vital interest and value to all children, if it is complete human beings that we want for our nation, and not merely “ hands ” fit for nothing but the dullest of toil in factories and other centres of exploitation of human life.

Man’s supreme achievement is to bring to blossom the flower of Life itself ; all knowledge, all capacity, all the rare inventive



faculties of the mind and imagination must be brought to that. The individual must be led to the realization of the power within himself which will render him poised amid the many conflicts presented in living, which will enable him to respond adequately to his surroundings and circumstances and extract from them fully that which he wills. An educated life should imply the power to co-ordinate the varied forces that come to man from Nature, from other men, and from within his own consciousness. Education is a process of illumination. It is not memory of facts, but a realization of them that is real knowledge. Anyone who has made a new synthesis for himself, no matter how small and commonplace, will know the difference between the vitality of the thought and feeling it brings as compared with the relative apathy with which he responds to facts repeated to him by others. The sign of the truly educated man is that he can extract profit and enjoyment from the simplest and most frugal environment. Everywhere he falls on his feet, so to speak. It is the depth of the perception and the quality of the response to experience that counts, not the number of experiences.

Again, in *The Sunday Times*, Harold Cox grows eloquent in support of the raising of the school age to six years. It is a pity that the writer of a leader should be ignorant of the common facts of modern psychology. The idea that education can begin at any special age is old-fashioned. The first six years of a child's life are the most impressionable and the most potent in determining later habits. It is essential that the child should be viewed as a whole, but as developing through various stages, from the pre-natal and post-natal periods to the nursery school, the elementary school, the secondary school, the day-continuation and vocational schools to university facilities. It is utter folly to leave the child of six years outside the general scheme of education and then spend a great deal of money in trying to rectify the damage which has, in so many cases, been done.

We grant that this education can be given in a suitable home, but alas, thousands of homes have no money, no garden, no place to play in but the gutter.

When the same writer says that, if the educationists want to raise funds for education, there is "the very obvious device of

charging the parents for the services received by them," we do not feel that he has offered us a brilliant solution of the problem, and, when he urges that "an enormous number of parents would gladly return to the system of fee-paying elementary schools," we feel polite if we merely say that he is "talking through his hat." And when Mr. Cox adds that the reason that "self-respecting" parents prefer to pay fees is that a fee "secures a higher social standard in the schools," we know where Mr. Cox stands. Education is to be regarded as the prerogative of the rich. Like skill in the mixing of cocktails it is to be exclusive, and presumably the richer you are the more educated you will become. Into such loose thinking are we led by journalese. The truth is that invested interests *do not want* an educated democracy. If Mr. Harold Cox had thought for a moment of the origin of so many of the world's greatest geniuses he would not talk about "social standard" in regard to the right to be educated. No man has yet been able to say where ability, capacity and genius lie, and until such information is given us we prefer to give every child a chance, and the same chance as far as opportunities go.

\* \* \* \* \*

## THE NEED FOR ACTIVE PROTEST

We believe that the nation as a whole will show the Government that it does not approve of economy on children. It is therefore urgent that all of us should do our utmost by sending protests to our local M.P., to the local education authorities, and to county councils, and thus bring before them the case for the children and their absolute need.

It is gratifying to find that these protests have an effect, as can be instanced by the conduct of the Ministry of Health who have decided to continue the 50 per cent. grant to local authorities for milk to expectant and nursing mothers and for babies.

\* \* \* \* \*

## THE DECROLY METHOD OF TEACHING

In this number of THE NEW ERA Dr. Decroly's method is described. We do not ourselves support any one method to the exclusion of others, as we believe that each



teacher must, to a great extent, evolve an individual method. The fundamental basis of the New Education is the realization that all powers and capacities lie within the child, and that, therefore, all education must be auto-education. The function of the educator lies simply in the provision of the external stimuli needed to start the process of auto-education along all the avenues by which consciousness contacts environment.

It is interesting to note that, working independently, Dr. Decroly has arrived at results similar to those of Dr. Montessori and Prof. Dewey, *viz.*, that all true education is auto-education. He differs from Dr. Montessori in so far as his external stimuli are not in the form of special apparatus; rather, he follows Dewey in making the things of everyday life, in which the child is naturally interested, the stimuli of the process of auto-suggestion. These things are termed the *centre of interest*, and vary according to the age, development and home environment of the child. The children work either individually or collectively, determining for themselves the particular centre of interest with which they will occupy themselves, such as the manufacture of wool, the cleaning of a home, some article of food. They then collect information about the particular thing from every source open to them—newspapers, books, museums, factories, art galleries, manufacturers' catalogues. The result of the investigation is arranged by the child in a book which is richly illustrated by pictures pasted in by him in addition to original drawings.

The special value of the method is that it can be adopted by the ordinary elementary school without any extra cost of equipment, a very important factor in these days of stringent economy. The method has been adopted by a large number of schools in Brussels; Miss McNicoll, Inspector of Infants' Schools for the Sheffield Education Committee, was much impressed by the method when on a visit to Brussels, and is trying to introduce it into some of the Primary schools at Sheffield. She is also translating into English Dr. Decroly's book (shortly to be published), in which he deals at length with the method.

Dr. Decroly spoke to me about the possibility of having a centre for the collection of numerous illustrations which, in a very

cheap form, would be available for teachers. He suggested that many manufacturers might be willing, when printing catalogues, to print an extra number of pages of illustrations to be devoted to this purpose. Packets of illustrations of such things as are beautifully produced in the various catalogues could then be sold at a very small cost. We shall be glad to hear from teachers whether they consider that this would be of practical use to them, as our Bureau of Education might undertake such work, if of value.

\* \* \* \* \*

### THE PROGRESS OF *THE NEW ERA*

We feel that *THE NEW ERA* has a place in the educational field, and that it can contribute to educational reform as well as enable teachers to keep in touch with the latest experiments throughout the world. The magazine can only extend and improve if we can increase our subscribers. We are certainly doing this, but not sufficiently rapidly. We want to have an illustrated section to the magazine, and there are many other improvements which might be made, but we need more financial backing. We therefore earnestly ask every subscriber to obtain at least one other subscriber to our next issue. By doubling our subscription list we could make a considerable advance. If our readers attend meetings of teachers, we would gladly send leaflets for them to distribute at those meetings.

This magazine is yours. We are not attempting to make any profit from it. The editorial work is voluntary, very few of the writers ask for payment for their articles, and the administration expenses are very small. Practically the whole of the money received goes to the actual development of the magazine for the benefit of Education. It is for each one of you to help in its continual expansion and improvement.

\* \* \* \* \*

### SPECIAL ART NUMBER IN JULY

The special number, "New Methods in Art Education," will be particularly interesting, and non-subscribers are asked to order well in advance, as our last special number on "Free Time-Tables" is now sold out.



## BRACKENHILL HOME SCHOOL

We are including in this number an appeal for the Brackenhill Home School, as we think that all readers of THE NEW ERA will be especially interested in such a school. It not only aims at helping children who have exceedingly bad home conditions, but the school is also proving that the New Education can be applied with very great success to children whose heredity might have suggested that they were not ripe for freedom.

Owing to trade depression it is becoming very difficult to collect sufficient money to carry on the work, and therefore we are hoping that our subscribers will help us by making collections among their friends.

\* \* \* \* \*

## THANKS TO OUR READERS FROM MADAME LYON

On behalf of Madame Lyon we warmly thank all those who so splendidly answered our appeal for the destitute children of the devastated parts of France. Several large parcels of clothing were forwarded to Madame Lyon, who distributed them among many shivering little ones. The gift of money collected by a teacher from a pupils' concert was also very welcome. This does not mean that Madame Lyon has received all that she

needs. We are still open to collect garments and money from kind-hearted friends.

\* \* \* \* \*

## THE NEW IDEALS IN EDUCATION CONFERENCE

The Conference at Stratford-on-Avon, from April 17th to 24th, on "Drama and Education," has a most enticing programme. Among the speakers' names are those of Sir Henry Newbolt (Vice-President), Mr. John Masefield, Mr. John Drinkwater, Mr. Bertram Hawker, Miss Lena Ashwell, Miss Cicely Hamilton, Mr. E. G. A. Holmes, Mr. St. J. Ervine and Mr. E. Sharwood Smith. Dr. Rudolf Steiner is to speak on Sunday, April 23rd. Add to this list the fact that The New Shakespeare Company will be celebrating the Shakespeare Birthday Festival at Stratford at the same time, and there are few who are interested in art or education or personalities who will not wish to be present. Some of the subjects to be treated are "The Cinema and the Theatre," "A School Dramatic Society," "Dramatic Instinct in Elementary Education" (by "Egeria"); and Gilbert Murray's version of "Iphigenia in Tauris," will be performed by the Boar's Hill Players. The Secretary of the Conference is Miss Synge, 24, Royal Avenue, Chelsea, London, S.W. 3.  
B. E.

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# The Psychological Basis of the Decroly System of Teaching

By Dr. Ovide Decroly

*Professeur de psychologie de l'enfant à l'Université de Bruxelles, Directeur-fondateur de "L'Ecole pour la vie, par la vie," de Bruxelles.*

It is not easy to express in clear and exact words the psychological principles on which I base the results obtained by the system I recommend.

First of all, it must be understood that these principles have not been suddenly discovered all at once, but it is rather by the constant observation of children of all ages and mentality and by permanent contact with them that they have disclosed to me unsuspected views. These discoveries led me to understand the truths which have been fully expressed by many great pedagogues. I do not wish to repeat what others have previously said or develop extensively the principles which should dominate education. Well-known modern theorists, such as Dewey, Binet, Montessori, Ferrière and others have already done this. I can but state my perfect agreement with almost all the fundamental viewpoints at the basis of their conceptions of education.

I shall only refer to such particulars of my system, the results of which have proved effective in the instruction and education at school of children from 6 to 12 years of age, or better, from 6 to 10 years.

I would wish my readers to remember that when I conceived this Method I first experimented with boarders who were backward or abnormal.\* The principal aim is to show how it is possible to prepare, in schools as they are now, and without causing confusion and expense, a progressive transformation such as so many people wish to see,

\* See following books: (1) Decroly, *Une école dans la vie* (L'Ecole nationale), 1908, nos. 11 et 12. (2) Decroly et Monchamp, *L'Initiation à l'activité intellectuelle et motrice par les jeux éducatifs*; Delachaux et Niestlé, 1914. (3) Decroly et Boon, *Vers l'école renouvelée; une première étape*, 1921. (4) Decroly, *Deux conférences sur l'enseignement primaire*, 1921. (5) Decroly et Hamaïde, *Une expérience de programme primaire avec activité personnelle de l'enfant*; Congrès de Calais, 1921.

but which must be achieved gradually. This should be done by keeping in mind the needs of the children and of the nations and by not forgetting all the material and spiritual difficulties which are derived from the adaptation of teachers, the fitting up of classrooms and the resources at the disposal of the schools.

The principles will be found in the enumeration of the basis of the system, and also in a short description of one of the experiments which served to establish them.

## Basis of the System

(a) General Bio-social and Bio-psychical principles.

*First Principle.*—A child is a living being who must be prepared to live in Society. The aim of education is to give such preparation as will make the child happy and also create around him as much happiness as possible, considering always the condition of the surroundings and his disposition, both inherited and acquired.

*Second Principle.*—A child is an evolving entity; he varies and is different at every age.

*Third Principle.*—At the same age children are different one from the other.

*Fourth Principle.*—The mental activities of a child are ruled by the interests peculiar to each age.

*Fifth Principle.*—The most powerful activity of a child's brain is the motor activity, because it is necessarily associated with all other activities, provided it has been encouraged by spontaneous or stimulated interests and controlled by the intellect.

From these principles we conceive the organization of education and teaching in a Primary school briefly as follows:

1. For general cultivation till 19 years of age the school must be established in a natural environment, which means that it should stand in a place where the child may be in the midst of the phenomena of Nature



every day, among manifestations of life in living beings in general and particularly in men in their efforts to adapt themselves to the conditions of existence which are theirs.

2. This school must have a limited population, but be composed, if possible, of pupils of every age, from 4 to 19, and children of both sexes. In big schools the co-education may be continued till 10 or 12 years of age.

3. The rooms must be arranged and furnished so as to constitute not classrooms of the auditory type, but small workshops or laboratories (with tables, water, gas or electricity, work-bench, and dressers for collections).

4. The staff must be active, intelligent, and possess creative imagination and be prepared for observation of animals, vegetables and children. They must love the child, and desire to learn psychology and the sciences; they must express themselves easily and obtain order and discipline without any effort.

5. An effort must be made to obtain groups of children as homogeneous as possible. This homogeneity is all the more necessary as the groups become more numerous. It is preferable if the class does not exceed 20 to 25.

6. For the backward or abnormal children—if they are numerous (10 to 19)—a special class must be organized. Their work should be guided by a very expert teacher so that the backward pupils can be assisted to recover their lost ground, and the capacities of the abnormal children awakened. (It is very good to separate these two categories of children if their numbers permit.)

7. The courses in the technique of language (speaking and writing, repetition or reading, orthography and arithmetic) are given preferably in the morning, three or four times a week. These exercises are given by means of play or games in which emulation and the pleasure of success are the principal stimulants.

8. The remainder of the morning, and the other mornings when a course in technique is not given, are apportioned to different exercises: exercises of observation, comparison, association, drawing and concrete realization (manual work), singing, physical games, etc. These exercises are assembled in a programme of associated ideas.

The teacher is guided by the interest of the child and the opportunities which the surroundings give to him, and also by the

necessity to give sufficient importance to each of the principal activities of the mental work.

9. The afternoons, except the holidays, are devoted to manual work or courses in foreign languages.

10. Certain mornings are given to walks and visits (fishing, the search for insects, visits to factories, works of art, museums, stations and home trades).

11. The parents should be acquainted with the method which is used at school. In order to understand this method and help in its success, the parents participate in the administration of the school by means of a committee.

12. The system is dominated by an endeavour to render it comprehensible to the children and to enable them to become self-disciplined. The limited number of children in a class makes it possible for the children to go to and fro in order to look for what they need and to exchange ideas with their fellows and the teacher, just as in a workshop. But this movement is not possible when the children are doing work which requires silence.

13. In order to develop initiative, self-confidence and solidarity, the pupils give lectures to their class-fellows. The matter is chosen by the pupils themselves and submitted for approval to the teacher. The subject relates preferably to the lessons of observation and association.

14. Training in individual and collective work is obtained by the constant co-operation of the pupils in different activities and by the realizations which follow the collective arrangement of the materials gathered by the children, pictures, textbooks and other things, and the making of pictures and boxes and envelopes for the classification of their collections. They also co-operate in the replacing of worn-out or broken things, in the mending of aquariums and terrariums, in their spontaneous work, freely chosen, in the organization of functions and responsibilities relating to the life of the small community formed by the class and by all the classes. (We must not forget the children's care of themselves and of their own things.)

15. As to the programme of work, and the division of its branches and methods, the whole refers to the study of the child, to his wants and his surroundings.

In a few words let us now give an idea of



our programme called "Programme of Associated Ideas." This programme is the starting point of the child's knowledge of himself, which means of his wants, and, as a corollary, a knowledge of the surroundings from which he receives what he requires, from which he must protect himself and to which he must adapt himself. The purpose of this is to prepare the child to discipline himself, to master himself to such extent as his reason can help him, to moderate or turn into the right channels his natural tendencies and sensibilities, which, in one word, comprise, at least in their higher part, what M. Ferrière terms "the vital impulses" (*L'élan vital*), and what others consider the origin of the "creative power."

This programme comprises :

(a) *The child's knowledge of his own personality.* The child becomes actively conscious of himself, and consequently of his wants, his aspirations, his aims and of his ideal.

(b) *The knowledge of the conditions of the natural and human surroundings on which he depends and on which he must act in order to supply his wants, his aspirations, his aims.* This ideal should be accessible and then realized, and thus without prejudice prepare to understand fully the wants, the aspirations, the aims and the ideals of humanity, the conditions of his adaptation and the means to influence it, and to be consciously and intelligently responsible.\*

Considered with a little more precision, this programme comprises under the first title, *the child and his wants*. In order to remain close to the facts easily observable by the child and close to those which have an extensive reaction on human activity, we distinguish specially four primitive necessities.

1. The necessity to eat connected naturally with the necessity to breathe and to be clean.
2. The necessity to struggle against the inclemency of the weather.
3. The necessity of protection from danger and enemies.
4. The necessity to act and to work jointly and severally in order to divert and to ameliorate, to which must be added the need of

\* I have been particularly struck to find again this idea, which I have expressed since 1908, in an article of the "Ecole nationale Belge," in a recent work of Prof. Cowklin, Princeton University, *L'Hérédité et le Milieu*—French translation by Herbant, 1920—printed by Flammarion, Paris.

light, of rest, of association, solidarity and of mutual aid.

Under the second title, *the child and the environment*, we examine how this last favours or constitutes a danger to the child, and we examine successively the human surroundings with regard to every need.

We distinguish (a) the favourable or unfavourable action of the environment on the individual ; (b) the reaction of the individual upon the surroundings and especially its relation to his necessities.

With regard to the Method, first we give instruction about the manner of presenting the matter. The exercises themselves are divided into three categories :

1. Exercises in Observation.
2. Exercises in Association.
3. Exercises in Expression.

The *first exercises* consist in bringing the children directly into contact with the reality, after having awakened the latent interest or after having made use of the senses and of immediate experience. To these exercises are naturally associated the exercises of comparison, arithmetic, vocabulary, reading, and of natural and varied activities, as well as of hygiene and walking.

The *second exercises* consist of the use of memory and its re-enforcement by pictures and images of things not belonging to the immediate environment, but coming from surroundings that are distant in space and time.

The *third exercises* comprise the different modes of expression. As we have said, these modes of expression find their place beside the first two groups of exercises. However, it still remains to give them an occasion for practice by themselves and to insist more particularly on their technique. These are comprised as follows :

- (a) The methods of concrete expression :
  1. Different manual work, modelling, work in paper, cardboard, wood, etc.
  2. Utilitarian and eurhythmic gymnastics.
  3. Different games, educative and instructive.
  4. Drawing (free drawing from Nature, from memory, etc.).

- (b) The modes of abstract expression :

Language, elocution, lectures by the children, singing, reading, different exercises in orthography and writing.



# An Account of Dr. Decroly's Method as Used in the Primary Schools of Brussels

By Mlle. A. Hamaïde

*Collaboratrice du Dr. Decroly*

*(Chargée du cours d'initiation pratique à la méthode Decroly à l'Ecole du Service Social de Bruxelles.)*

AFTER having had the privilege of working for five years at the small "Hermitage School"—"a school for life, by life"—we entered the Primary School of "L'Ecole Moyenne C.," directed by Mlle. L. Carter, who helped and encouraged us by her large comprehension of the new methods of teaching.

Our aim was to prove that Dr. Decroly's method could easily be introduced into Primary schools without much increase in the "*budget de l'instruction publique*," and without having to apply for special teachers. The results obtained up to the present have been sufficient to convince the most incredulous, and to prove that Dr. Decroly's method gives results which, in all probability, are superior to those obtained by the method used before.

In fact, we have achieved a remarkable result as regards spontaneity, creative ability, activity and intellectual development in young pupils, who, for four years, have been taught according to that method.

We shall not explain the different parts of the curriculum and method that Dr. Decroly has himself outlined in his article in this number of THE NEW ERA. We shall briefly show the results we have obtained by the application of the curriculum and method in a Primary school, and roughly sketch the point at which a group of twenty-four children of 9 to 10 years of age have arrived.

First of all, let us state that in the opinion of competent authorities, reading (taught by "ideo-visual" process), arithmetic (first taught by means of "natural measure"), spelling and writing, are as much advanced with these pupils as with those of other forms of the same degree, who have spent most of their time in acquiring a knowledge of these subjects.

Moreover, we have a great many complementary results which show the amount of

knowledge, the capacity for individual work, the full understanding of questions, which have been learned during that period.

For instance—the pupils succeeded in writing a part of the programme of work they had to develop. They did it quite by themselves with rapidity and logic. Unfortunately we cannot give a full account of these programmes, as we have but little space here. But to obtain a clear idea of them it will soon be possible to consult a new book on our experiment.

When the children have elaborated their programmes, they begin to gather information concerning them. They look around, run through their books or examine their own documents. The results of these investigations are brought to school, sorted, grouped and used to complete the scheme of their programmes. When the subject (*centre d'intérêt*) is exhausted, there is a revision by means of pictures, which constitutes a new, personal, spontaneous and free work. For the making up of these pictures, the children have full liberty to create and realize what they desire. At such time the classroom looks like a busy beehive. It certainly is a most enjoyable sight to see all those children at work. They gather in different groups, each of them having a leader chosen by the majority. The leader organizes and apportions the work between the other pupils. Together they make up the pictures which, when completed, are fixed on the walls, to the great delight of the community. These pictures, the result of a collective effort, take the place of ordinary scholastic working-stock. Through them the children can fulfil their desire to decorate their beloved classroom themselves.

Their spontaneity shows itself in other directions: they imagine arithmetic problems and invent dictations. Freely they



choose subjects for composition which they develop as they please. Some of these little essays are real masterpieces, full of freshness and candour. Also there have been attempts at poetry for which music has been written by a gifted child.

When we had to leave this particular group of pupils, in order to begin with another group, all the essays were gathered together by the children and formed into a pretty book entitled *For the Little Ones, by Little Ones*, which made a nice storybook for young children. Some of the children went further still and wrote poems and comedies for children which have been illustrated, and so another book was made, *For the Little Folks*. All this proves that literary education is by no means hindered by the system.

We would like to say a few words about another kind of work which the children do, namely, the giving of lectures. They are delivered by the pupils on any subject they like. Ever since they have attended the school (6 years old) the children have been accustomed to tell, in their own words, all about their experiments or about the facts and things daily observed. When in the fourth form (9 to 10 years of age) this kind of exercise becomes more and more important, and we can see some of our pupils preparing for their "conference" several weeks in advance. And this is not all, for it is also a very good exercise for the listeners who take notes, ask questions, criticize, and thus receive new ideas and learn how to express them properly.

We have spoken of working-stock and illustrations and we are very often asked how we obtain such a large and varied stock. Well, the pupils themselves gather most of it. Every day they bring to school new things, pictures and papers which, with our help, are immediately sorted. For this purpose, in our form, there is a large table divided into three parts: animals, plants, minerals. When the children bring any documents they place them in one of these compartments if they know it to be the right one, if not, they put them into boxes under the collection table. Now and then the contents of these boxes are sorted.

Another question often asked is: How can the pupils illustrate their exercise books?

This also is done by means of collected documents and pictures. We obtain these collections by fixing envelopes on the walls of the classroom; these envelopes are labelled according to the different points of the programme of work, such as clothing, food, animals, etc. The children put the documents they have found in the proper envelopes. When they want to illustrate a task they simply look in one of these envelopes for the pictures.

All this active participation of the children in the work of their form makes a class look like a real workshop or laboratory where discipline and silence are not so much required as spontaneity, initiative, activity and joy. In fact, the pupils feel immensely happy at school, and their classroom, with its work understood as previously explained, becomes the most attractive and cheerful place for them.

A new book, entitled "*La Méthode et le Programme Decroly à l'école primaire—Relation d'une expérience de 4 années*," will soon be published in "*La Collection d'actualités pédagogiques sous les auspices de l'Institut J. J. Rousseau et la société Belge de Pedotechnie*": Delachaux et Niestlé, Neuchatel. This book will give a detailed account of the story of this group of pupils and will also give an exposition of Dr. Decroly's work in Belgium.

There is a real impulse in favour of the new ideas in Belgium. The new method is being introduced everywhere.

In 1920, thanks to M. Devogel, Director of Schools in the town of Brussels, the method was applied to ten forms in Primary schools. This example has been followed, and here and there can be seen new experts who are not afraid of making an effort for the sake of children. Nowhere has the method been forced. It has been of their own free will that teachers have tried it. But they soon developed a liking for the method, and in some schools splendid results have been obtained. Teachers are quite enthusiastic about it and do not wish to resume the old method. The reason is that teachers take a greater interest in their work, which becomes more attractive and instructive. So we shall go on, fighting against routine and the law of least effort, convinced, as we are, of the success of enthusiasm and faith.



# The Decroly Method

By Elspeth M. McNicoll

(*Inspector of Infants' Schools for the Sheffield Education Committee.*)

IN 1920, by the courtesy of Monsieur Devogel, the Director of Education for Brussels, I had the privilege of visiting many of the schools of the city, and one of the most interesting educational experiments that I saw was the application of the "Constructional Method of Education," which Dr. Decroly has developed so successfully in various types of schools. Twenty years ago he began his experiment with the idea of alleviating the mental condition of defective children, and he found that he had laid his finger on many of the defects in the early education of normal children. He accordingly continued his experiments with infinite patience and enthusiasm, and has evolved a method of education, so successfully planned, that it is receiving the attention of educationists all over the world.

In addition to his work as Professor of Psychology at the University of Brussels, Dr. Decroly is one of the Medical Officers for the Defective Schools in Brussels; he conducts, in his own home, a residential school for backward and defective children of all nationalities, and is the founder of a private school in which his method is adopted with marked success.

It is not my intention here to give a detailed description of the method, as that is given elsewhere. His syllabus is based on the needs of man resulting from his physiological and social constitution. In the lowest class the lessons for the year are based on a series of "Centres of Interest." These are divided into two parts: I. "The child and his needs"—(a) Need of food; (b) Need of protection against climatic condition; (c) Need of self-defence; (d) Need of action, self-control, and progress. II. "The child and his surroundings"—(a) The family; (b) School; (c) Society; (d) Animals; (e) Vegetables; (f) The earth; (g) The sun.

Each year these same "Centres of Interest" form the basis of work, but are widened in scope. For the Kindergarten class he has devised very ingenious and care-

fully graded apparatus intended to develop the senses and to assist in teaching reading and writing. He is persistent in his endeavours to train the child in the habit of work.

Unfortunately the end of July was not the most favourable time to visit the schools, as they were all preparing for the summer holidays, but I was able to pay a brief visit to four schools in which the curriculum was based on the methods originated by Dr. Decroly.

The first class I saw was in the Annexe of L'Ecole Moyenne C., a large Secondary School. The children were between 9 and 10 years of age and were in charge of Mlle. Hamaïde,\* a clever and original teacher who had previously worked with Dr. Decroly. The class consisted of twenty-five pupils. The desks were arranged in the form of a semi-circle and the children were occupied completing unfinished work. Several were adding items to their "Observation Books." These play an important rôle in the education of the child. They contain a record of all the observation lessons taken during the year. One child was overlooking the lesson on "Clothing." On one page she had drawn, in a crude but easily recognizable form, various articles of clothing under which she had written the names. On the other side were patterns of various materials which had been collected and pasted in the book. There were pieces of brocade, velvet, lining, cotton, silk, etc., all labelled. On another page was a résumé of a lesson on the necessity of clothing. The lessons of "association" had been carefully planned and carried out. The cost and measurement of various articles of clothing had been taken in an arithmetic lesson. (In addition, individual practice was given in arithmetic from cards containing numerous examples for mechanical working.)

The places from which the various materials

\* For reference, consult *La Méthode Decroly*, de Mlle. Hamaïde, which has just been published "*Collection d'actualités pédagogiques*": Delachaux, Neuchâtel, Suisse).



came formed the basis of the geography lesson, and the clothing of the early inhabitants of Belgium was taken as the subject for the history lesson. Various methods of expression had been utilized to impress the subject, such as modelling, composition, needlework, free expression and drawing. In this scheme of education the child is continually active and much research work is necessary. The child is trained to observe carefully, collect specimens, methodically arrange them, and seek information from all available sources. He is trained from the beginning to express all his impressions. The children were freely discussing this work with one another and coming to the teacher for guidance and assistance. The time-table was very elastic. Careful records were kept of each child's progress. The parents take a very great interest in the children's education and encourage a reasonable amount of home work. I tried to beg one of the class "Observation Books," but was told that the parents set great store by them and are prouder of them than prizes.

This was the fourth year that the plan had been carried out, and the Head Mistress, Mlle. Carter (who is, by the way, a naturalized English woman, and a woman held in very high esteem by Brussels educationists) is so satisfied with the intelligence of the children, and the high standard of work attained, that the experiment is to be carried forward.

The next school I visited was a private Primary School directed by Dr. Decroly. It is for children of the better class from 3 to 15 years of age. The fundamental principle is: "De faire l'apprentissage de la vie, en plaçant l'enfant dans la vie elle-même." The class represents a laboratory rather than an audience. The teachers lay less stress on discipline, immobility and silence, than on work. Attached to the school is a garden. One part is reserved for the children for work and another for plants useful to man, *e.g.*, food plants, industrial plants, harmful plants. Certain rooms are reserved for special subjects and contain specimens of all kinds, mostly collected by the children themselves. One classroom was labelled "La salle de la vie dans le temps" (Classe d'Histoire), and contained a collection of beautiful pictures, specimens of fossils, coal, shells, etc., and history books used by both pupils and teachers. Another room was labelled "La

salle de la vie dans l'espace" (Classe de Géographie). Here were various references to the geography lesson.

In the classrooms occupied by the youngest children were boxes containing articles collected by the children. They are encouraged to bring all sorts of odd things for classification: bits of glass, stones, materials, seeds, wood, etc. In one room they were concluding an arithmetic lesson—based on the observation lesson "Food." They were drawing a number of figures on squared paper, shading off certain portions. The three figures on the blackboard represented the proportion of water contained in certain articles of food, *e.g.*,  $\frac{9}{10}$  water in milk and legumes,  $\frac{3}{4}$  of water in meat, fowl and eggs, and  $\frac{4}{10}$  in bread. In another room a spelling lesson was taking place. This was based on "Minerals." The children were writing words, phrases and sentences relating to the subject and illustrating them. The teachers kept very careful record of the children's progress, and the time-table was elastic, but carefully made out for each day.

The next day I met the Doctor by appointment at L'Ecole, 16, Rue Blaes. This is a large slum school in one of the poorest districts of Brussels. Here I had the pleasure of seeing at work two of the most enthusiastic disciples of the method. Mlle. Secelle in charge of a class of defective children and Mme. Dekock in charge of a class of backward children. These two teachers have not only adopted the "Constructional Method" but have developed it and published a book, *L'Education des enfants anormaux et arriérés*, which is recognized by the Belgian Government as a textbook for teachers. Dr. Decroly is a man who thoroughly understands children of all types; the poor, the rich, the clever, the dull, the supernormal and defective have all in turn received his special consideration; but it is amongst the defectives, "Les déshérités," that one is most struck by the greatness of the man's love and sympathy for children. On the wall in the room for defectives was hung a chart giving on one side the mental ages and on the other side the physical ages of the children. The tests applied were mainly the "Binet-Simon" tests. Only children whose mental age was below six were placed in the class for defectives. The apparatus devised by the Doctor is most scientifically graded for the various



mental ages so that the teacher can readily find material suitable to the ability of each individual child, and so keep him happily and actively employed. Class lessons take their place in the work. "Toys," which can almost always be calculated to excite the interest of the children, form the "Central" idea of the lessons. The child "observes" them by means of all his senses, he plays with them, and sorts into pairs a variety of small toys, such as tops, balls, dolls, trumpets, beads, etc. One specimen of each is put on the desk, another in a bag, and the child, blindfolded, touches the toys on the desk, and finds through the sense of touch the duplicates in the bag. Two sets of balls are covered with various materials, one set is put into a bag, the other into a box. Again the child is developing the sense of touch by finding the duplicates. Ideas of size and weight are given in a similar way, toys being always the objects compared and contrasted. Trumpets, bells, rattles, whistles and tambourines are utilized for training the sense of sound. Later on the actual toys are replaced by their representations in cardboard, and the child is prepared for drawing and writing, *e.g.*, toys are drawn on a large sheet of cardboard, then cut out; a piece of paper (sand) is slipped behind the sheet of cardboard and the child first traces the shape of the toys with his finger—then draws round the shapes that have been cut out and fills them up. Mlle. Secelle, who showed to me all this interesting apparatus, had made most of it herself.

Talks, games, dramatization, all help to prepare the child for the beginning of reading. The child must have its brain furnished with ideas: it must think for itself before it can understand the ideas expressed in print. Mlle. Secelle explained to me how she attempted to teach reading to her defective pupils. It is a very slow process not rewarded by wonderful results in reading, but an appreciable improvement in intelligence and interest, in the world around, is obtained. It is impossible to give more than a very sketchy idea of the method she employs. A phrase or a word is printed in large letters on a sheet of cardboard corresponding to the "Centre of Interest," *e.g.*, "Jouez à la balle"; the children imitate with balls the action expressed by the phrase. The teacher passes behind each child and says

in each ear "Jouez à la balle." To further impress the phrase, the children count the balls, model them, draw them, etc. The most important part is that the children should retain the idea corresponding to the word. These phrases constitute the key to the whole system of "Visual-reading." The children are taught to recognize this phrase under various aspects, on the blackboard, in the books, or traced on paper. Mme. Dekock is able to develop this method and attain most surprising results with her class of backward children. She follows out the scheme "man and his needs," and when I saw her class at work it was difficult to believe that her pupils had been classed as "backward"—they were all so alert and full of joy and happiness. They were keen on showing me the reading books made by themselves, and they read for me intelligently and with very correct pronunciation. I wrote some sentences on the blackboard which, after reading, they analysed into words and then into phonetics, showing that they had acquired the power of building. Many of the children were ready to be drafted into classes for normal children. Not only had they been taught to read, but the method had been most successful in training them in self-reliance and giving them the desire to work.

The next afternoon I went to visit the Doctor at his beautiful home in the country. Here he conducts a residential school for defective and backward children. Here I saw the complete set of apparatus so carefully graduated and based on so carefully thought out psychological principles.

Many of the "Games" are described in his book, *L'Initiation à l'activité Intellectuelle et Motrice*, written in collaboration with Mlle. Monchamp. These "Games" can be obtained from "L'Institut J. J. Rousseau," Geneva; but in addition to these he has many others which have their place in developing his scheme for teaching reading and number.

I cannot speak too highly of the great work Dr. Decroly is doing for the cause of Education. His methods are direct, educational in the highest sense of the term, and can be more or less adapted to large classes of various ages. His apparatus for individual work is admirably graduated, simple, and inexpensive, and most of it can be made by children themselves.



# Analytical Psychology

By Chella Hankin, M.B., B.S.

ANALYTICAL psychology is likely to have marked results in helping to mould the consciousness of the race, and in consequence is certain to affect the civilization which this same consciousness will produce.

There are various schools of analytical psychology, but they are all agreed, at least on this point, that our conscious life is largely determined through the influences which come to it from the realm which is called the unconscious. Indeed, we are led to believe that our religious and artistic outlook, and our social customs, are all affected by forces acting upon them from the unconscious. If these claims are really true then it becomes very necessary that every thinking person should know something of the processes through which they are brought about.

A large number of serious-minded people have been repelled from ever considering the subject seriously, because of the restricted outlook which one school of analysts holds as to the nature of the contents found in the unconscious. Common sense and intuition are offended when told that the unconscious contains nothing but primitive instinctive values. Most people are able to acquire sufficient personal proof to satisfy themselves that they have an unconscious, but common sense tells them that although instinctive promptings may come to them from this region, there also come those higher promptings of the soul which cause man to be lifted above the instinctive life of the lower kingdoms.

Another cause which has repelled a large number from the study of the subject is the fact that analysis has been taken up by all sorts of people who use it as a means of livelihood, or sometimes even as a source of amusement, without the slightest idea of the difficult and responsible task which they are essaying. There have even been advertisements in the public press purporting to teach people analysis so quickly that they will shortly be earning hundreds a year in return for the expenditure of a few guineas. This is quackery of the most reprehensible descrip-

tion, and those who go to such pseudo-analysts are inviting great dangers. Many seem to consider that anyone, even the untrained, is qualified to deal with the mechanism of their minds.

The Jung school of analysis is likely to be the school of the future, because it is more comprehensive and allows of the investigation of every possible expression of the human consciousness. It will be useful to discuss this school under the following headings :

1. As a special technique for the investigation of the human consciousness.
2. The therapeutic and practical results which may be expected from the use of this technique.
3. Its conclusions arising from its investigations into so-called "occult" phenomena, and into the origin of religions, and into the nature of mystical states.

Let us first try to understand the meaning of the term "the unconscious."

Although all the opposing schools of analytical psychology use this term, we are met by very different views as to its real nature. If it is realized that our free will is limited, because our actions are largely conditioned by forces acting upon us from the region called unconscious, then that which we call our personality can be regarded as a mask through which play these forces which really determine our conduct. When in the process of analysis we dissect this mask away we directly face that which has been at the root of our behaviour. The Freudians reduce this primary impulse to sexuality, Adler to power, and Jung, with a larger and truer view, reduces it to the collective psyche. This collective unconscious contains those instinctive, popularly considered, demoniacal impulses of Freud, the "will to power" of Adler, and also all those religious and higher impulses, which, in contrast to the demoniacal, the popular mind would call angelic. In the



Jung psychology there is a place for the concept of God, of the soul, of angelic and demoniacal forces, for spiritualistic phenomena and for mystical states. The reality and significance of all these things is admitted, but, in passing, we will just note that in relation to all these concepts Jung would consider we were dealing with relative subjective facts, and not with absolute objective ones, for they do not exist apart from the human beings on whom, in a sense, they may be said to be dependent.

We may thus regard our unconscious as that part of our consciousness which is co-existent with, and yet acts independently of, our waking ego consciousness, but which nevertheless has a great power to influence the latter. The collective unconscious contains the sedimentary remains of the history of the race, and also those germinal seeds which contain the potentialities for the future. There is a personal unconscious as well as a collective unconscious, but the personal and the collective are closely interlinked.

It is very necessary to understand the term "libido" if we are to get some conception of the technique of analysis. The libido is that vital dynamic force through which alone the conscious ego is able to effect things and advance on his evolutionary course. According to the amount of libido which anyone has at his disposal so will his efficiency be. The definition which Jung would give of the will, is that libido which is free to be utilized by the waking consciousness. Those who regard the will as a spiritual function will be satisfied with this definition, only realizing that libido which may manifest itself in undesirable ways is really will which has escaped conscious control, and has attached itself to feeling values which show themselves but as desires. According to the analytic outlook libido can become locked up in the unconscious and associated with various repressed complexes and undifferentiated functions, which the individual concerned has been unable to face and understand or express. Such imprisoned libido may show itself in pathological symptoms or undesirable habits, and the amount of libido which the conscious ego has at his disposal is lessened according to the extent of the repression. The object of analysis is to free such libido and release the person concerned from his bondage to his uncon-

scious, and so give him greater power along the directive lines of his evolution.

In one sense the whole of analysis may be said to consist of observing the direction of the libido currents and helping the subject to control them. Everyone has free libido which is always looking out for objects on which it may expend itself. If it cannot find desirable and useful objects, it will seize upon undesirable and useless objects, or if it can find no external objects sufficiently satisfying it may start to regress into the unconscious and so produce a disordered psyche. The practical outcome of this is that everyone who wishes to be psychologically healthy must have some real external interest into which can be poured the free libido, for a stagnant, apathetic life will lead to more neurosis and ill-health than anything else. Applying this idea to the larger life of the nation we see that one of the most important factors in producing a healthy and vital nation is that it should have amusements and higher rational interests in abundance. It is very necessary that a nation should have physical food in plenty, but it is equally important that it should have psychological food in plenty, or it will suffer from dangerous regressions and undesirable ways of using its free libido.

Having now acquired some ideas concerning the nature of the unconscious and of the meaning of the word libido, our next step will be to try and understand the process through which imprisoned libido may be freed from the unconscious. Here we must consider the use by the unconscious of symbols in the language of dreams, for it is through the understanding and interpretation of this language that we contact our unconscious contents. Freud, having arrived at the conclusion that all true symbolism of the unconscious is at root sexual, would finally reduce all the symbolism of dreams to instinctive processes centred around the repression of infantile sex complexes; Jung believes that there are certain archetypal symbols, and that the power to reproduce these is inherited by the race, and he would say that the Freudian conception of a symbol is simply the conception of a sign, as it were, around which the true symbology relating to the individual's personal problem is built. Whilst the one school would reduce all human psychology to these



instinctive roots, the other makes full allowance for the urgings of evolutionary growth, and would consider it absurd to proceed to chain man down to his infantile sexuality, for a symbol can have a progressive as well as a retrospective meaning. I have heard Jung say: If the unconscious is anxious to produce a frankly sexual dream, it is quite able to do so, and to force all material to represent sex symbols is absurd.

It may be interesting to say something about certain symbolic images which analysis discovers in the unconscious. There is one image which Jung calls the animus or anima, which is male in the woman and female in the man. In its lower aspects this image often appears in the psychology of the woman as a low, cunning man, often with very bright eyes, whilst in the man's it is represented as a low, instinctual type of woman and represents unbridled feeling. The individual who is at the beginning of an analysis is often represented in his dreams as dominated by this image, and this shows that he or she is still under the domination of the instincts. The image in a woman represents instinctive collective mind, and in a man instinctive collective feeling. Jung contends that a man must adapt himself through his mentality, and a woman through her feeling, and if the opposite adaptation is attempted the animus is in the ascendant. It comes to this, the woman must test the validity of her mental conclusions through putting them to the test of her feeling, the man, on the other hand, must put his feelings to the test of his mentality.

When individuals have lifted themselves above their instincts, certain other symbolic figures appear, dual masculine in the male and dual feminine in the woman. The lower of these two figures is attracted downwards towards the animus or anima, whilst the higher is attracted towards another still higher symbolic figure, which is generally sexless, but has a tendency to be masculine in the woman and feminine in the man. When individuals first present this dual image they are, as it were, suspended between the two, and either principle may attract. If the higher principle attracts exclusively there is a danger of losing the individuality in the universal, whilst if the lower is exclusively used the person will use his newly-gained power to dominate over others, and

will become a monster of wickedness. The desirable thing is to be in and yet control both these principles. They represent the fundamental pairs of opposites on which all the other pairs of opposites depend, on the due balancing of which depends the moral and psychological health of the individual. The symbols which I have just described are fairly constant ones, and in addition there is a mass of other symbols which are presented by the unconscious in its dream life, and the tracing of these back to their archetypal prototypes is a very fascinating study.

I will here say something on the important question of transference. I mean by transference the invisible bridge which is formed between subject and operator, by the projection of the former of his repressed libido on the latter. For a successful analysis it is absolutely necessary to have this transference, for without it analysis may only lead to a dangerous introversion. This transference is simply the expression of the ordinary bond of human sympathy under conditions which ought to free it from any possible danger. I say ought to free it, because the unscrupulous or ignorant pseudo-analyst could make use of this bond to gain a dangerous hypnotic control over his patients. Jung says that if a person has been properly analysed, it becomes impossible to hypnotize him. He told me that at their own request he tried the experiment on some patients he had analysed, and in every case was unsuccessful. This is very remarkable, as before Jung became an analyst he was an accomplished hypnotist.

Whilst discussing possible dangers in analysis we must note that the operator exists simply to act as a mirror in which to reflect the subject's own unconscious, and according to the condition of the mirror so will it faithfully do its work of reflection. An analyst's mirror must be clear, steady, and free from personal bias, either in relation to the patient or his views. A real analyst needs absolute tolerance and should never enforce personal views on his patients, but must wait for the "God within" of each to demonstrate that which is truth for him.

Analysis can be of great practical and therapeutical benefit, not only to the abnormal psyche, but also to the so-called normal individual. According to this new psychology, every human being can be



classed under some particular type. The two main types are called the extrovert and the introvert ; in the former the main stream of the individual's libido flows out into the world of external objects, in the latter the libido is directed inwards, centred around the ego interests. The extrovert is more imitative, the introvert is more creative. The extrovert is too swayed by the instincts, the introvert, by the "will to power." The extrovert would rather love his fellows than rule them. We have also to remember that these remarks apply not only to physical but to emotional and mental activities. For example, it would be possible to be a complete extrovert, and yet spend all one's days sitting in an armchair, for the outgoing libido can go out to mental and emotional as well as physical objects. Besides these two fundamental types, Jung teaches that there are also four main temperaments, together with a large number of sub-temperaments. Each one adapts himself to reality in a manner conditioned by the particular temperament to which he belongs ; *i.e.*, people adapt themselves through their superior function, whilst the opposite qualities, the "inferior function," are buried in the unconscious. If these two sides of the psyche can be united by helping a person to get in touch with, and understand, his inferior function, a superior and more balanced type of individual is the result. The "pairs of opposites" are no longer at variance, but unite in a helpful union.

Analysis can also be of great benefit in preparing us to face and understand those psychical and physiological crises which are the milestones in our lives. The child becomes the adolescent, the adolescent takes upon himself his life's task by learning to separate himself from the collective values of his young life, and become individual. With the advance of age a further great adaptation has to be made, which consists mainly of giving up the more instinctive values for the intuitive and spiritual. Each time a definitely new psychological adaptation has to be made, and, if made shortly before the physical changes occur which follow the psychological, physical and mental health will result ; otherwise the person will be at war with himself and much ill-health and disharmony may result. At the great turning points in a life, and in fact whenever

a completely new adaptation has to be made, there is a temporary regression of the libido into the unconscious, from whence it emerges, bringing with it that which is to be the treasure in the new epoch. Analysis can help people to understand and make these adaptations in the right way.

To realize that different periods of life have different duties and adaptations is very valuable, and would go far towards making every period of life a joy and something to look forward to, instead of something to dread and avoid.

Analysis can be of still greater help to the abnormal. The consciousness that, through a dangerous introversion, is retreating into an underworld of phantasmagoria, can be rescued and brought back into the light of day. If a dangerous split has occurred, or is threatening to occur in a consciousness, it can be taught how to reunite the opposing factors and so be saved to sanity and reason. The consciousness dominated by some great phobia or fear, or tormented by some obsessing idea, can be helped to trace these demons of consciousness in the unconscious and be rescued from their torment. Truly, in analysis psychiatry welcomes a powerful ally, which will help it to penetrate to the roots of the troubles of which heretofore it has only been able to treat the symptoms.

We will now consider analysis under our third heading—its conclusions concerning various "occult" phenomena, and the outlook concerning religious and mystical states which has resulted from its investigations. We shall only be able to touch upon such subject matter as is of most marked interest, and will discuss it under three heads :

1. Its conclusions concerning certain so-called spiritualistic phenomena.
2. Its contributions to the field of comparative religion.
3. Its conclusions as to the origin and nature of mystical states.

The Jung psychology acknowledges the validity and actual occurrence of spiritualistic phenomena, phenomena which range from table rappings to materializations ; but it asserts that all these demonstrations are brought about through the action of free libido which has escaped from the control of the medium. This dynamic force is able to mould matter, even in its densest variety,



into materializations; at other times it affects the ultra-violet rays, and then the materializations can only be photographed.

I present these views not because I feel I can agree with them, but as an interesting attempt to account for spiritualistic phenomena on an empirical psychological basis.

Of course, analysis has its explanation of the origin of trance writings and utterances. It would consider that all such phenomena come from the unconscious of the medium, and not from any discarnate entity. Study of the subject indicates that a vast amount of such teachings really comes from a person's own unconscious, and that analysis is perfectly correct in stating this. But I personally believe that an unbiased investigator cannot easily avoid coming across material which can be explained on no other hypothesis than that a separate and independent consciousness is speaking through the medium, and which is other than a split-off portion of the medium's psyche. Analysis is likely to do a signal service in helping scientific investigators of occult phenomena further to differentiate the results which are produced by their own larger consciousness from those which cannot be so produced.

Of the origin and nature of religions the Jung psychology has much of interest to contribute. Jung teaches that the history of man's psychological growth and conflicts is portrayed in his religions and myths. That is why all religions have fundamentally the same teaching. Man has projected the story of his psychological growth "on the heavens," and so it follows that the concept of God, of the Devil, of those unseen principalities and powers, which, in terms of analysis, form the determinants of the unconscious, are purely relative, *i.e.*, they have no absolute existence above and beyond all human conditions, but are determined by them. Mankind has created the powers which people the world of the unseen, they in turn react on him and help to rule his destiny; because, psychologically, their power is much greater than any isolated personal consciousness, for they are animated by the surplus accumulated libido of the race.

In the early infantile stages of man's development he had not reached that individual stage when he could safely manage and understand all the powers of his soul, so he found relief for his internal conflicts in the

creation of a world of phantasy into which he could project the libido which centred around problems he was unable to meet. Though from one standpoint religious symbolism seems phantasmagorical and unreal, yet from another it is perhaps the most real thing in existence, for it represents the very root and essence of man's being.

A time comes in man's evolution when it is no longer advantageous that he should be separated off from these powers of his own soul; he needs to learn the meaning of their nature and origin, and so, although he retains them as useful psychological realities, they are no longer separated off from his conscious life. Through controlling and understanding all the forces of his soul, man frees for his future use and development the libido which otherwise would escape from his conscious control. By doing this, he has become an individualized human being.

Those of us who believe in a Logos as an absolute existence, Who exists above and beyond all human conditions, and who further believe that there exist regions in which dwell innumerable Intelligences of all grades and types who, again, have absolute existences not conditioned by man's psychology, are inclined to turn from Jung's presentation with impatience. However, this outlook has practical dynamic results, *i.e.*, its adoption as a working basis for the readjustment of a psyche undoubtedly gives a greater individuality and releases power. Moreover, these conclusions have been reached through a direct, empirical investigation of man's consciousness, so we are obliged to realize that we must here be contacting something which, if not wholly the truth, yet must contain a vitally important part of it.

How can we learn from and incorporate all this into our own outlook? The answer to our questioning can be put very briefly, thus: Whilst human beings use their religious conceptions to create fetishes and external idols which are separated and far from themselves, and regard them wholly as beneficent or destructive powers to be placated and appeased, the Jung criticism as to the resultant splitting off of a portion of their libido is perfectly just. But the fact that man thus creates his heavenly parthenon in the image and likeness of the great powers which control our universe, he by no means



removes by this action the reality of the great Powers which do exist above and beyond all his puny imaginings. We must not mistake man's psychological projections for the external realities. The ultimates of the universe are both within and without, internal and external. One may ask: Why is man's psychological projection a reflection of ultimate realities? Simply because man in the essential nature of his consciousness is an exact copy of that Greater Consciousness of which he is a part. So whether a religious teaching is given to him from without or whether he elaborates it for himself from within, he can only accept it as a real working hypothesis if it teaches those fundamentals which form the root and substance of his own and of all consciousness, whether it be infinite or conditioned, as in his case, by the limitations of time and space.

This brings us to the point: How is man to make use of these religious symbols which we believe are founded through the influence of the ultimate realities, so that he has the full benefit of their use and power. One way is the Jung analysis: the man denies their absolute existence, but seizes upon them as powers and possibilities of his own soul, and thereby undoubtedly enlarges and enriches his individuality, but at the same time he cuts off from himself those larger vistas which give him a realization of the endless evolution ahead of him, and of the wonder, beauty and power of the universe to which he belongs. The orthodox analyst may say, Yes, he will be orientated as is a child who plays with toys of his own creation. But if these be not toys, but realities, what then?

How, then, can we discover a way of making use of religious symbology which, whilst recognizing the value of the Jung outlook, still adheres to the standpoint of absolute values? It will be through the realization of what is called the mystical understanding of religion. To the mystic, God and angelic forces are not only creations external to himself, for he realizes that he has their expressions in the very essence of his being. The devil and tempting demons are not alone entities without, for he realizes that in the instinctive cravings of his own unregenerate nature lodges the expressions of these tempting powers. The god within the mystic's own heart leaps up to meet the God without, Who is yet within, and in their

mergence he mystically becomes one with the God consciousness, in which, indeed, he moves and lives and has his being. No longer does he project his libido into a psychological God-image, for he has received that image into himself, and become one with it. Conversely, no longer does he separate himself from what is usually called the lower side of his nature, for to the true mystic, there is no lower side, for all is in and of God, and the so-called lower side is but the expression of powers to be understood and used in the service of the One Power. And this mystical realization, whilst bringing to the consciousness the free use of all his powers, does not in any way cause the mystic to deny the reality and significance of the objective manifestations of those powers whose inner reality he has discovered in his own soul. And so, in terms of analysis, he has learned to separate himself off from the contents of the collective unconscious whilst utilizing all the benefit which it can give him; but, and here is an important point, in this process he does not at the same time deny those ultimate, absolute realities on which his own consciousness and all consciousness depends.

Some analysts have already grasped the deep significance of what has been called religious introversion, and various recorded mystical experiences have been examined from this standpoint. Silberer, of Vienna, has contributed some very interesting observations in relation to this field of observation. He sees in the mystical introversion of the saint an inner recapitulation of those processes which in an earlier stage of development found expression in the world of objects. The symbols through which the essential roots of consciousness express themselves can either have a retrospective or prospective or anagogic meaning. These ultimate processes of consciousness which in the first stage of man's evolution expressed themselves in the world of objects, and through his instinctive life, in later stages of his growth, can lead to subjective processes which enlarge and increase his consciousness subjectively and also increase his power and usefulness in the world of objects.

When considering mystical introversion we must be careful to separate it from that pathological and unworthy introversion which is in opposition to evolution. A desire to retreat into the inner might be said to be



man's first besetting sin; to fight and conquer and understand the outer world of objective things was difficult, so he had a tendency to retreat into a world of unfruitful phantasy, where, like a child in the uterus, he enjoyed the warmth and protection of the mother. This tendency is still apparent in the weaklings amongst us who seek quiet and protection. It is, so to speak, projected outwards into concrete symbolism when the neurotic turns towards the physical mother, crying out for maternal protection from all unpleasant outside influences. It is not surprising, therefore, if this regressed libido in the adult should take on definite incestuous tendencies. In conditions of regression and internal tension, there is always a tendency for the repressed libido to find an outlet through the sex functions. Hence arise such stories as the *Œdipus* myth, and the possibility of its application in analysis. A time comes in the later stages of man's evolution when, having conquered and understood the world of concrete objects, the man must return to the maternal embraces; no longer as a helpless child but as a full grown man, who would learn from maternal wisdom, and

this tendency is termed mysticism. The anagoic values given to the analytic symbols will give to analysis a definite yogic value. If this religious introversion is attempted too hastily, before the fundamental forces of the soul have accomplished their task in ruling the instinctive values through which they at first express themselves, they will drag these same values into the mystical task and confusion and pathological symptoms will result. This explains to us why, in the stories of the lives of mystics, we sometimes come across material which undoubtedly points to its instinctive origin.

Our survey of the vast field covered by the Jung analysis must, of course, be largely superficial and cursory, but I hope I have done something towards demonstrating its value and interest, also the importance of understanding its teaching. And if there are viewpoints in analysis which we are unable to accept, do not let this prevent our accepting gladly all the valuable knowledge which it can bring. For the rest, we can be assured, that in this as in all other matters, in the end, "Wisdom will be justified of her children."

## Brackenhill Home School

By M. B. Hawliczek

THE readers of *THE NEW ERA* will perhaps remember reading in one of the earlier numbers a short account of the Brackenhill Home School. In those days we lived in Bromley, Kent. But a year ago a new and wonderful change took place which has opened up endless possibilities for the children. A beautiful old house, standing in five acres of ground in Letchworth (which is rapidly becoming the Mecca of pioneer educationists), came into the market and was purchased through the kindness of friends. By adding a wing and making some other alterations, it has been possible to transform it into a very suitable home for our family of twenty-six children.

The Montessori children, some of whom are only  $2\frac{1}{2}$  years of age, at once took up their summer quarters under two spreading walnut trees in a big field, where they spent a good part of their time in hot weather, sometimes playing in their sandpit close at hand, at other times scampering on the grass in more vigorous games, and having their mid-day sleep in their Montessori cots in the shade. The conditions are absolutely ideal, and one saw the children growing more sturdy every day. When the cold weather came they had to migrate into their sunny Montessori room, and walks along country lanes took the place of the free outdoor life in the field. The pure country air, the sun-



shine, and the freedom of true country life, are doing much for all our children, most of whom come from cramped and vitiated town surroundings.

For the elder children also the change to Letchworth has meant a great widening out of their life in every way.

They attend St. Christopher School, a secondary school of the pioneer type, and meet other children, and thus have the chance of making friendships outside their own immediate circle; this leads to a bigger social life than they had before. They have the opportunity of finding self-expression along almost every line of development—intellectual pursuits, drama, art, woodwork, dancing, domestic science, needlework, games—and they take part in the self-government of the larger school as well as in their own home at Brackenhill, finding themselves working as citizens of a greater community, where the motto is "Service," and where there is no distinction of sex or class.

In other directions, too, the seniors are going forward. The ten elder children take a definite and responsible part in the work of the house, and two of the oldest girls, who have chosen to specialize in the Domestic Sciences, have already begun their training, putting in part of their time at school and part at home. Their happy faces and the manifest pride they show in their work indicates that they have, indeed, found a satisfying avenue of self-expression.

Some chickens have been promised to us for later on, and one of the girls, who longs to do work on a farm some day, is keen to take charge of them. She talks of them constantly, and is trying to learn all she can as to how best to look after them, and when one day she was told of the necessity of keeping their house clean, she replied: "Well, at any rate *my* chickens will always have a clean house!" It remains to be seen how she rises to her responsibilities when the opportunity comes, but the right spirit is there to begin with. We intend to let her sell the eggs to the household, and with the money obtained buy the necessary food and so gradually make her industry self-supporting.

Goats also are looming on the horizon!

We have a very much larger garden in our new home, and this year our gardener hopes to make us self-supporting as regards vegetables.

On Saturday mornings all the senior boys help him, and this year the members of the senior school have each a garden where flowers or vegetables will be cultivated according to the taste of the owner.

This summer our eldest child attains the age of sixteen years, which marks for her the ending of her right to occupy a cot. For four years she will have been a member of the Brackenhill community, and almost from the beginning she has shown such an aptitude for Montessori work that she has decided to take it up; we are striving to find some way of providing the necessary fees for her to stay on with us for training as a Montessori student for the next two years, after which she will be able to take a post in a Montessori School.

This brings me to another activity dreamt of in Bromley days and now materializing, namely, the training of girls on leaving school who wish to become either teachers or matrons in Montessori schools, or governesses on Montessori lines in private families. We have two students now, and may be able to take more later.

But these are difficult times for the carrying on of the many lines of "activity" known as "Brackenhill." All of our cot supporters are not able to provide the £60 a year necessary to keep a child, and, therefore, we must supplement from the General Fund. This has dwindled considerably of late, largely owing to the financial difficulties which have obtained everywhere, and funds are *urgently* needed. May I make an appeal to readers to help us in any way that they can? Come down and see our Brackenhill children, with their bright, eager faces and their keen interest in life, and judge for yourselves whether it is not worth while to make every effort to give them the opportunity of becoming good and useful citizens, and of carrying into the outside world some of the ideals which make their lives so happy now.



# Education in Germany

By A. S. Neill

I HAVE often said in conversation that Germany won the war, for defeat is forcing her to find her soul. The reaction against militarism is stronger here than in any of the victorious countries. One sees it in the streets. The pre-war policeman (I am told) was an autocratic soldier; but the policeman of to-day, dressed like a forester, is a kindly civilian. He reminds me of the London policeman, unofficial and kindly. Of course there are reactionaries in Germany: there are haters. I am told that in some of the secondary schools the teachers preach hate of England and France. I think of the staff of a large girls' school who refused me permission to visit the school because I "belonged to the nation that starved German children with the blockade." The elementary schools are different. The *Volkschule* (State elementary school) here (in Hellerau) is run by delightful teachers, who are absolutely modern in their treatment of children. They have no punishments, and self-expression is the rule of the school. Many elementary teachers belong to the Wandervogel, but what exactly the Wandervogel is I cannot discover. Theoretically, I suppose, it is an organization of people who wander. Its members dress very simply: the men in short trousers, bare legs, sandals, no hats. They drink not, neither do they smoke. As yet the movement seems to be more protestant than constructive; it began as a reaction against the discipline of the school and the home. To show my difficulty in describing it I give the following answers given by members to my question: What exactly is or are the Wandervogel?

1. A return to nature.
2. A return to religion.
3. A league of youth.
4. A body wide enough to include Bolsheviks and Reactionaries.

There are elements in Wandervogelism that do not appeal to me, e.g., their hate of tobacco, fox-trots, beer, cinemas, their love for sandals and long hair; but I am glad to see them, for their attitude to education is

good, and I think that in their ranks one finds all that is best in the new educational movement here.

What is still wrong with German education is intellectualism. Even new ideal schools stick to the old idea that the intellect must be educated in the forenoon, and the emotions in the afternoon. Thus, in the majority of schools, cramming is still supreme. My friend Rita goes to a school in Dresden. From 7 a.m. till 1 p.m. she swots languages, etc. Rita's is a conventional school where book-learning is the only thing of importance, but I know a new school where the old division still obtains. I fear that the parents in Germany will take some time to sanction the new methods.

## Language Teaching

For the first time in my life I am teaching a language. I teach English by the Direct Method, partly because I couldn't speak German if I tried. It is very easy . . . "Karl, pull Wolfgang's nose with your left hand and scratch your left ear with your right hand." Great fun. Then I pull their legs (metaphorically and literally). I draw a man on the board, label him Uncle Hans, and write the word "nose" on his ear, "foot" on his mouth, and so on. "Now," said I to a class of 14- and 15-year olds, "draw your uncle and write in the names." The whole class labelled the nose "foot," the ear "nose," etc. Then I tried the experiment on a class of 10-year olds. They laughed me to scorn. The older pupils belong to an era when the teacher was an infallible god, and they accept without thinking. I add that the 8-year olds have been at English for two weeks, while the fifteeners have had it for two years.

I was present at an English lesson in a Dresden school one day. The pronunciation was good . . . if anything, better than my Scots pronunciation, but the method was very bad. It was all grammar, and for an hour the children talked of "I have been . . . I should have been . . . etc.," without



having any interest whatever. When I think of these children spending hours at English, French, German . . . all treated drily from books, I am sad. At present I am learning German, and one day . . . say, three years hence . . . I shall take up a German grammar and will no doubt read it with interest. In the meantime I have no interest in reading about "my uncle who met the postman."

In three months I have learned enough German to say: "Pass the mustard." A month ago a Russian girl came to our school to learn Eurhythmics. She could not speak a word of German then; to-day, she understands everything that the other girls say to her, and she talks German so rapidly that when I speak with her I have always to say: "Bitte, Fräulein, sprechen Sie langsamer." There is no moral attached to this story.

### **Morals**

Speaking of morals . . . Germany is just as bad as England in forcing morals down the children's throats. The children here are walking treatises on morals. I lit my pipe in a playground, and the whole school surged round me and shouted: "Smoking is bad!

You won't grow! (I am six feet). You will destroy your lungs!" (I play the cornet). I explained to them that they had no right to mould my character, and also admitted that I had no intention of moulding theirs. Result . . . a great talking all through the school. I have traced their moralizing to teachers and parents. Perhaps Germany will take some time to recover from her old self. In pre-war days everyone seems to have been a policeman by right of birth, and even now I am always coming across some busybody who is out to tell the world how to live. I think of the old lady at Potsdam, who was eloquent for an hour because another lady had walked over the grass, and I think of half-a-dozen people who have politely warned me that I was trespassing over their private grounds. Yet, in fairness to Germany, I must confess that, for all I know, they may have been asking me the time.

I want to make friends with the Wander-vogel. I think that they will, in the main, be sympathetic to my No Moral Instruction campaign—only they must not ask me to give up smoking or admiring Charlie Chaplin.

## **Elementary Education**

### *The Coming Reform*

**By A. Cecil Birch**

THE writer has had twenty years' teaching experience in various classes of elementary schools. He belongs to that section of elementary teachers who are convinced that a thorough acquaintance with up-to-date psychology is indispensable to every teacher of young people. He would even say that personality is of very little value without knowledge of the psychological principles that should underlie all attempts deliberately to train the mind and character, and that true "skill" in teaching necessarily presupposes a scientific knowledge of mind. Such a conviction and such implied hostility to "pure" empiricists must come to anyone who has diligently and without bias studied the theories of Freud and his successors. It is

because he believes science is more necessary to school teachers of the young than it is even to physicians and surgeons that he, and increasing numbers of his class, think the time is ripe for drastic overhauling and reform of elementary education, ideals and practice, so as to conform to modern thought. Psycho-analytic psychology has upset all our preconceptions of formal education, and of all things human.

When that reform is in full process of being realized, its central predominating feature will be, undoubtedly, curtailment of practically unrealizable ideals, abandonment of conflicting aims, and general recognition that formal school education for children up to, say, 14 years of age, contains in its present



form, at least as many potential dangers to individual and racial sanity as blessings ; in other words it will be recognized by all (except those who hug prejudice and prepossession to their hearts) that there can be only one all-embracing aim for elementary education, namely, sublimation of primitive egoistic impulses (of struggles for realization of the individual "self") into social altruistic forms of behaviour, or, put another way, that the comprehensive aim of all elementary education is to educate the barbaric unconscious mind, to divert the abundant energy of the savage strong in children into channels that will satisfy—and glorify—the desire for self-realization and at the same time subserve social ends.

Realizing, as we must to-day, that this single aim subserves all other aims of elementary education, *e.g.*, the true spirit of craftsmanship, citizenship and parentage—these latter aims and ideals will be absorbed, but not lost, in the aforementioned psychological aim. The substitution of one aim for many somewhat conflicting aims will be a great reform in itself—simplification and definiteness always promote efficiency. What will the acceptance of this one single aim actually mean?

It will mean, in practice, that we shall no longer get conflicting demands for clerical, manual, artistic, dramatic, literary, musical and other "efficiencies" in elementary education. We shall not be pressed to "inculcate" this, that and the other "appreciation" to satisfy specialists and partisans, *as we are at present*. We shall refuse, point-blank, prematurely to label our scholars just to satisfy any particular section of outside opinion. To be perfectly frank, we shall disregard the demands of *narrow* "utility."

Occupations, vocations, livelihood, will be no concern of ours—our aim will be to socialize the primitive, subconscious mind, to enable the scholar to respond *socially* to the stimuli of the social organism, to live harmoniously under conventional conditions foreign to the nature he would otherwise carry over into adult age. (The demands of *narrow* "utility" will come later in adolescent education.)

We shall seek to discover the nature and mechanism of the subconsciousness (of the numerous instincts, motives and impulses that dominate the mental life), and when we

have arrived at a full understanding of these we shall utilize the subjects and methods—new and old—that best lend themselves to socializing these innate primitive "blind" attributes and forces, regardless of the bread-and-butter value of "the subjects and methods."

We shall recognize that in the duality of mind subconsciousness is the predominant partner, and, recognizing this, we shall also recognize three consequent facts: (1) that to confine our educative efforts almost exclusively to the "upper" conscious mind, as we do, regardless of the "deeper" mind whose ascending currents commingle with and powerfully influence those of the conscious mind, is to neglect the more for the less important part; (2) that in endeavouring to civilize the child we originate in his mind a more or less fierce conflict between what is primal and what is recent, and that mental peace and health will never ensue until we understand *both* contesting parties; (3) that the methods of educating the conscious mind are not always applicable to education of the unconscious (subconscious) mind.

Lest it be thought we are over-estimating the importance of educating the unconscious mind, we would remind the reader that most of the troubles and dangers that beset society to-day—"isms," "movements," "unrest," and increase of vice—originate in the uneducated subconsciousness. Freedom with uneducated subconsciousness "at large" is a dangerous form of individual and collective slavery!

But what of practical Reform?

We shall think less of culture and more of character—information, knowledge, acquired ability without character is no guarantee of real individual prosperity or happiness. And the same applies to nations.

Knowledge has increased enormously of late, and so has misery! Not conscious knowledge but character, determines the ultimate fate of nations. Character is subconscious and is developed, not by precept, but by silent influence, by more or less unconscious contact with what is good and elevating.

"Influence" in elementary education will, in the future, be more largely considered than at present and will be recognized to be of dynamic value in mental and physical behaviour. Teachers will be selected, not ap-



pointed, and personality will be accounted at least as important as academic qualifications. It will be realized that "pure experience," frequently the only qualification of the self-styled "practical teacher," has been sadly over-rated, and that psychological knowledge, with the psychological attitude and spirit, are equally indispensable to teachers. Our "calling" will become a scientific profession, with recognized experts and specialists within our own ranks. Psychological "suggestion" will be deliberately employed in training imagination and character. The writer employs it regularly with splendid results. Cast iron time-tables and syllabuses will be relegated to the limbo of forgotten things.

A psychological history sheet of every scholar will accompany him throughout his whole school career; future doctors and in-

telligent employers will demand such sheets. He will leave school, not according to chronological age, but according to mental age and fitness to leave. He will have more individual freedom and choice (under guidance) than at present. Expression lessons (reading, composition, drawing, etc.) will receive more attention than at present; the spirit of individual instruction will prevail. Formal informative lessons will be struck out. Geographical, historical and literary information will be imparted incidentally and by reading. They have no intrinsic importance for the child. Our functions as teachers will be to put the child in a position to acquire such information for himself, when he can assimilate it. Finally, scholars will be led to practise the social virtues, not merely to hear about them.

## Book Reviews

**English for the English: a Chapter on National Education.** By GEORGE SAMPSON. Cambridge University Press. 1921. 5s.

"Every teacher" says Mr. Sampson, "is a teacher of English, because every teacher is a teacher in English." This is the keynote of a book which, in our opinion, no teacher can afford to be without. The writer's position appears to be midway between the freaks and the pedants, the over-revolutionary and the blindly conservative. Perhaps, if anything, he is a little less than fair to the influence of the New Psychology on Education, and is apt to treat the former as a science of the intellect only, without realizing the magnitude of its implications and the practical nature of the instrument which it puts into the teacher's hands. "In spite of its name, psychology has nothing to do with the soul" is obviously a superficial statement. This, however, is the only example of unsound or hasty judgment which we have discovered in an excellent book.

Mr. Sampson begins by laying his finger unerringly on the weak points in our educational system, especially as applied to those schools which one-seventh of the population attend—the attempt to make it too early "vocational" in character, the failure to perceive what is the real object of education, the invidious distinctions between different classes of school, the pyramidal nature of the elementary school syllabus, and the absence of "amenities" which marks the elementary system as a whole. Much of this has been said before, but seldom with such point, directness, and humour.

After fourteen pages of preliminary matter, full

of valuable generalization and suggestion, Mr. Sampson turns, in Chapter II, to his immediate subject, emphasizing the fact that what is wanted in regard to English teaching is a new conception of the place of English in the school, and of its intrinsic worth and value, not as one, but as *the* great medium for humane study and a common culture among the youth of England. He urges the consequent need for giving to our children, early in their school life, a mastery over their own tongue, the single instrument and weapon whose use life uncompromisingly demands, and one which if not used will inevitably be misused. "English . . . is a condition of existence rather than a subject of instruction . . ."

Chapter III opens with an enumeration of the "six aspects of the English course," *viz.*, (1) Training in Speech, (2) Training in Talk, (3) Training in Listening, (4) Training in Writing, (5) Training in Study, (6) The Induction to Literature, and discusses each. The first three sections deal with the urgent need for a definite and detailed training in the art of oral self-expression in correct or "standard" English—the national heritage of every English child. The fourth section, on the Art of Writing, is by far the longest, and contains the most controversial matter. Mr. Sampson is "out against" two things—the fallacy that a classical training is necessary to the appreciation and mastery of English, and the method of teaching composition still practised in many schools. "We cannot reasonably give a boy a piece of paper and order him to go and create something, but we can reasonably order him to go and record something . . ."



The writing of plays and stories rather than of essays is advocated on novel and interesting grounds. "Epics existed before essays; the world had a large body of narrative and dramatic literature before it arrived at the essay; and yet it is precisely this difficult and fragile—even sophisticated form of composition that our juvenile pupils are expected to produce!"

Sane remarks follow on the advisability of corrections, the teaching of grammar and spelling, and the place of verse-writing in the school; but all these subjects, especially the last, have been dealt with in too summary and inadequate a fashion, probably from want of space.

In the section on "The Induction to Literature," we are told that the teacher of literature must not teach, but transmit. Like the actor, his business is to "get the stuff across" to his audience. He may make the work of great writers intelligible by necessary explanation of words and allusions, but his explanations must be sparing and above all well-timed.

Mr. Sampson takes the view that poetry should at first be read to, and not by, the class, since "a poem is in a sense a musical score, full of difficulties." But he sets great value on the dramatic performance of plays by children, and on the reading of selections from the Bible as a part of training in prose.

On the subject of juvenile taste in literature he is heartily, if unconventionally, cheering; the effect of the penny dreadful on the boy is, he maintains, far less pernicious than that of the daily paper on the adult.

"If any reader thinks I am exaggerating, let him buy a day's newspapers in London and . . . ask himself if one of their main purposes is not to perpetuate animosity, produce misunderstanding, alienate sympathy, and create the atmosphere in which disputes can never be adjusted, troubles avoided, or wrongs righted. Nothing that the boy reads does this daily evil." Similarly he defends the "pictures" as a valuable means for "opening and stocking" the minds of children from uncultured homes.

Throughout these and the subsequent concluding chapter, Mr. Sampson's arguments are expressed with a brilliance of phrase and aphorism which should make them no less popular than they are suggestive. A few examples may be given, and it is hoped that they will send every reader in immediate quest of the book itself.

"The only 'calling' that should be taught in school is the state of manhood, to which we are all called."

"Harrow is allowed to make men: Hoxton has to make hands."

"If I were asked to say, in one word, what it is that a liberal education gives, I should reply, Vision. 'Where there is no Vision, the people perish.'"

MARGARET L. LEE.

**Nerves and the Man.** By W. C. LOOSMORE, M.A. Murray. 6s.

*Nerves and the Man* is a healthy, sane book, full of practical suggestion for all, eminently suitable to place in the hands of anyone suffering with nerves and nervous breakdown. It inspires a quiet con-

fidence to endeavour, and since its practice is based on "I have suffered and overcome," it makes a special appeal to those needing advice for self effort. The writer undoubtedly realizes much more than he writes, but wisely refrains from troubling his reader with psychological and physiological explanations. The result is a simple, popular statement of well-founded remedies, which, if practised, cannot fail to bring relief to nerve sufferers.

The book, however, makes a more universal appeal. It is positive in its aim and points a way. The commendable little synopses and practical hints at the end of each chapter, and the ideas set forth on mental control, poise, repose, serenity, facing limitations and difficulties with faith and determination, are worthy the careful consideration of all. For with the nature of man so ordered and disciplined, everything is possible, not only health of person, but happiness of life and usefulness of soul also. 'Tis such cultured men, who succeed in releasing the inhibiting factors of high ability and discernment, and find the power to produce, create and reconstruct for the well-being of society and the progress of civilization. He, who would attain to be such, must needs start his culture in some such modest ways as the book outlines, and thus as a manual for present practical daily living the book should make a wide appeal.

BERTRAM TOMES.

**The Art and Practice of English.** A Course for Schools. By ARNOLD SMITH. Methuen. 3s. 6d.

This is a masterly little book. It will be of great service to all teachers of English, and particularly to those who are groping their way out of the fog of the ancient paths. Although it cannot be said to bring us a new message, yet it deals with ideas and methods already known to the progressive teacher, with a freshness and conviction so great as to give them new charm.

The key-note of the book is the value of self-expression as a means of understanding the creative impulse which produces great literature, and of stimulating in pupils that creative impulse.

It is divided into two parts, the first dealing with composition regarded as expression of self with accuracy and sincerity, the second discussing forms of literature, the pleasures of poetry, and appreciation.

In Part I the most striking contribution to educational method is to be found in the chapters on the novel and the short story. The analysis of the *Master of Ballantrae*, together with the contrast made between it and *Cranford*, is most suggestive, whilst the somewhat Stevensonian manner in which children are led to the composition of a short story by the stimulus of an actual map, forming the starting-point of a story on *Buried Treasure*, is excellent.

In Part II the chapter on "Forms of Literature" is remarkable for its skill in combining great interest with extreme condensation. One chapter very commonly found in present-day books on the teaching of English—that on the writing of poetry by children illustrated by poems composed by boys and girls—we sought for in vain. This is a modern book too! Has Mr. Caldwell Cook ceased to reign?

S.



**Psycho-analysis in the Service of Education.** By Dr. OSKAR PFISTER. H. Kimpton, London. 6s. net.

As an exposition of modern Freudian analysis in simple language this book is excellent. As a guide to the teacher, however, it falls short. Pfister raises a hundred questions, and does not answer them. He writes of the schoolgirl who cannot write on the lines, or the boy who crowds all his letters together. Then he goes on to something else. A single analysis of the unconscious motives of one child would have been more instructive than the whole book now is.

Pfister's idea of analysis is "the emancipation from the unhealthy inhibitions which have their origin in the unconscious powers of the soul, and their subjugation to the dominion of the moral personality." But the moral personality itself is largely unconscious, and it is possible that Pfister, a pastor, bolsters up the Personal Unconscious at the expense of the Impersonal Unconscious. This book gives no sign that he recognizes the existence of an Impersonal Unconscious. His replies to Jung are rather feeble.

A. S. N.

**The Education of Behaviour.** By I. B. SAXBY. London University Press. 6s.

Teachers, even if they had the time to do so, would find it difficult to cull from the mass of psychological writings of the last twenty years—writings bewildering in their variety—just those things that they most require for the right direction of their teaching. Dr. Saxby, working in the main along the lines laid down by Dr. McDougall, but neglecting nothing of importance in the discoveries and experiments of other authorities, has, in a compact form, produced a book which very nearly does all that it aims at doing. We say "very nearly," because we feel that the author wavers at times between two purposes: to write a scientific treatise, and to write a practical manual for teachers. This second purpose is apparently the main one, but is at times in danger of being lost sight of, a fact all the more to be regretted seeing that Dr. Saxby gives abundant proof of being perfectly capable of solving most of the teacher's difficulties. Apart from this, the book is eminently valuable, and not only valuable but readable. Above all its other good qualities, it has this one in particular: it forces the teacher to ask himself some very searching and disturbing questions. It makes him seek to discover causes rather than to register defects.

This book, more than most, encourages us to try to understand.

E. A. C.

**Training in Domestic Work.** (New Educator's Library.) Pitman and Sons. 2s. 6d.

This is a book of essays on domestic work. It may be considered under two headings: (1) The work as it is carried out in Elementary, Secondary, and Training Schools (Sections I, II, III, IV, VII, VIII); (2) The teaching of certain branches of domestic subjects (Sections IX-XV). The first part should be helpful to the student in giving her an idea of the ground she will have to cover. The order of subjects, however, in the exemplified

syllabus (Sec. II) is open to criticism. We should like to see Personal Hygiene at the beginning rather than towards the end of the syllabus. How simple and interesting the subject of hygiene can be made for children is admirably set out in Secs. V and VI.

The account of the work being done in King's College and in the few secondary schools that have had the initiative to take up domestic subjects is inspiring, and we commend its perusal to parents and those interested in secondary education. The scope of the work, bringing out as it does so many aspects of mind-training, should convince that domestic science is a worthy vocation for our girls.

The second division deals with methods of teaching the needlecraft subjects; it is written clearly and concisely and should prove of value to the teacher. The section on embroidery will fascinate all who love the beautiful. We specially draw the attention of parents and would-be students to the paragraphs setting forth the personal qualifications necessary for teachers of dressmaking. One feels strongly that the attempt to teach this subject, depending solely on training, has been the cause of poor results in the past.

F. T. B.

**Experimental Psychology and Child Study.—Training in Arts and Handicrafts.—The Teaching of Commercial Subjects.** (New Educator's Library.) Pitman and Sons. 2s. 6d. net each.

These three books are models of up-to-date publication. They are handy for the pocket and contain in compendium form much of the subject-matter of the *Encyclopædia* and *Dictionary of Education*. The first eight sections deal with experimental psychology and give the results of all the latest research work. Teachers will find particularly instructive the sections on the psychology of the class and research in education. A useful addition, however, would be a glossary of the more recent technical terms used by some of the contributors.

The second part of the book deals exclusively with child psychology and instruction. To understand childhood thoroughly one must keep in alignment with every type of investigation and this is what the book helps the reader to do. The two last sections deal with the teaching of sex-hygiene, and are written with a refreshing candour.

*Training in Art and Handicrafts* contains twenty-three sections by authoritative contributors. The import of the volume is to show the relation between Art and the Crafts, and how the culture can be applied. It is more of a guide than a treatise on theory, and how to undertake the instruction of art and various handicrafts is given in detail. There are numerous illustrations and the book is well designed to serve the needs of the teacher engaged in developing the creative faculties of children.

*The Teaching of Commercial Subjects* covers a considerable range of commercial education and gives clear direction in the best methods of instruction. It is especially useful for teachers in Day and Evening Continuation Schools, but commercial students would also find it extremely helpful. Each volume gives a suitable list of books of reference.

V. W. GARRATT.



**Education and World Citizenship : an Essay towards a Science of Education.** By J. C. M. GARNETT, M.A., C.B.E. Cambridge University Press. 1921. 36s.

This is an extremely able and interesting book. It would be rash to say that it is the best book that has ever been written about education; but at least I know of none that seems to me better. Its only fault is that it is somewhat over-elaborate and too full of technical terms. But, perhaps, this was inevitable. It is based mainly on physiological psychology, making large use of the work of William James, Dr. McDougall, and others. But in its applications it is comparatively simple and practical. What is chiefly emphasized is the importance of cultivating a single dominant interest. The exact nature of this interest will vary with different people, but it must rest on a central view of life which ought to be essentially the same for all. Mr. Garnett quotes with approval Mr. Chesterton's saying that the most important thing about a man is his philosophy; and he urges that what he calls "the Christian hypothesis" forms the best foundation for a generally acceptable philosophy of life.

It "is not necessarily the only possible one from which to start. But if any other that equally well fits the facts we have been considering has ever been formulated, it certainly is not so readily available, or so widely accepted already, as that which Christianity offers." "We must, however, be careful to realize that the acceptance of the fundamental teachings of Christianity does not mean the acceptance of all the frills that have gradually been added to them." "Whoever will begin to act on the hypothesis that Christianity is true, will find the hypothesis fit his experience, and so will verify it. But his experience, as it develops, will doubtless lead to modifications of any unessential assumptions which he may include in his first approximation. His Christianity will thus be sure to differ, in some respect, from that of any other Christian. Indeed, it must, if it be a living faith, grow from day to day and from hour to hour." I think this is sound doctrine, at least for the Western world, and it is well worked out by Mr. Garnett.

J. S. MACKENZIE.

**Feeble-mindedness in Children of School Age.** C. P. LAPAGE. Manchester University Press. 10s. 6d.

This is a valuable introductory text to a subject of increasing importance to the community. It is based entirely upon observation and research, and clearly indicates what has been attempted to date, to treat the feeble-minded and to improve their sad lot. There is an attempt to classify the organic causes of wanting intelligence, and the book must be of real help to the non-medical student and teacher. With a grasp of its findings and facts, the reader can more intelligently pursue the more technical literature upon the subject, and determine practical modes of helping these unfortunates. The conviction grows, as one reads, that mentality and intelligence are always behind the organic means of their manifestation, and if only one could succeed in releasing the inhibiting factor promoting feeble-mindedness, many useful citizens could be reclaimed for the State, and much irresponsible crime prevented. The organic effects of pre-natal causation

can surely be dealt with, and despite the despondent note of hopelessness sometimes struck in the book, there are distinct indications that those dedicating themselves to the helping of these children will achieve success warranting the efforts they are making.

B. A. T.

**A Project Curriculum.** By MARGARET E. WELLS. Lippincott. 8s. 6d.

The new volume of the Lippincott Series, *A Project Curriculum*, is an account of a modern attempt to carry out what Froebel taught long ago, that knowledge to be effective must be learned in "life connection," and that this connection exists naturally for the young child in its tendency to imitate the activities of its elders.

The "experiment described" (to use the word in its general and not in its scientific sense) was carried on in the three lower grades of a common school in America. The book includes suggestions for its continuance to the end of the school course, and contains also a section on the training of teachers and selections from well-known writers on Education bearing on the case.

For the usual curriculum was substituted "play-work" derivable from one main idea, the "project"—nominally selected by the children but really chosen by the teacher. In succession these "projects" were the family, the store, the city, a fair (after one had been held in the neighbourhood)—a widening circle designed to satisfy the need for "socializing" the content of education recognized in America by all students of Dewey.

The vivid interest aroused in the children doing such work is beyond doubt. But it is perhaps an open question as to whether such a plan should be *exclusively* adopted. In acquiring an art, *e.g.*, the art of reading, it seems unwise to discard all the help which a learner may get from the grading of difficulties, and children, even of the lower school, when once their interest is fully aroused, are quite capable of working with zest at "subjects" *qua* "subjects," *e.g.*, at individual experimental work which may take the child much farther than this scheme encourages, and further develop his power of independent effort.

These things can only be settled by future experiment. Meanwhile the book is full of suggestion for the thoughtful teacher and should help to forward the movement towards greater reality in education.

X.

**Psychology in Education.** Pitman and Sons (New Educator's Library). 2s. 6d.

The number of books on this important subject is increasing so rapidly that it is almost impossible to keep pace with all of them; but here we have an admirable account of recent views. No encouragement is given to the crank experimenter, but the chief value of psychology to the teacher is held to lie in a changed outlook. The book is one of a new library on educational subjects which is being published by Pitman's, and is an extract from an Encyclopædia of Education recently issued. The list of the authors of the various sections contains the names of all the best-known English psychologists and is in itself the best recommendation the book could have.

A. B. D.



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# The Outlook Tower

## ART

I am the only man in the world who has not tried to define what Art is. Now, because Mrs. Ensor orders me to do it, I must leave my splendid isolation and write the millionth-and-oneth definition. . . .

Art is a disease.

No, that is too drastic. . . . Most art is a disease, because most art is an expression of a conflict in the subjective. Art is always individual, *i.e.*, it is always an expression of an ego. If I paint a pink and green cow, the picture has but the remotest connection with farm animals; my soul is a pink and green cow.

Let us think concretely. William Shakespeare wrote a play called *The Tempest*; Oscar Wilde wrote a novel called *The Picture of Dorian Gray*. The former makes me happy; the latter leaves a nasty taste in my mouth. In other words, to me, and I fancy to many others, Shakespeare is a healthy artist, while Wilde is a neurotic artist.

There are two kinds of art . . . creative art, and the art that (I must be inartistically vulgar here) is spued up. Wilde wrote in order to get rid of something that impeded his psychical digestion, but Shakespeare wrote because he was happy. Not always . . . some of Shakespeare's work is dyspeptic also.

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## DANCING

In Germany I have seen a score of dancers . . . some famous, some never likely to be. With the exception of two they were unhealthy dancers, *i.e.*, they danced Suicide, Death, Fear, God-Almighty Complex dances, *i.e.*, dances in which the dancer identifies herself with God. To take dancing as an example of art is perhaps not fair, for psychologically dancing may be an attempt at sublimation . . . the body is vile, dance to a Chopin Polonaise and you spiritualize the hated body. My point is that after a little analysis of the unconscious, these eighteen or so dancers would have served humanity more happily by typing or cooking.

It is certainly true that a neurotic artist appeals only to that public that happens to have the same complexes as the artist. Hence

I conclude that because my books sell by the forty thousand, while those of the late Charles Garvice sell by the hundred thousand, Garvice was a healthier artist than I am.

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## ART AND THE UNCONSCIOUS

The Unconscious has two divisions . . . the Impersonal, Life-Force, Libido; and the Personal, the Unconscious acquired from education of parents, etc. Art is an expression of the Unconscious; personally I think an expression of the conflict between the Personal and the Impersonal Unconscious. When the Personal wins, then comes bad art, neurotic art. When the Impersonal . . . *i.e.*, God wins, then comes great art. Conflict there must be, otherwise would the cow, which is all Impersonal Unconscious, and the village butcher, who is nearly all Impersonal Unconscious, be buried in Westminster Abbey.

I was led to this theory of art by hearing Professor Cizek lecture at Salzburg last summer. He said that when his pupils reached the age of 14, their spontaneity went off, and they became mediocre. In short, every child may be a genius until puberty comes. Until that time the Impersonal Unconscious triumphs over the Personal (Conscience), and the child produces healthy art. With the coming of puberty the taboo against sex becomes of first importance, and the Personal Unconscious automatically becomes strong. The Impersonal is repressed strongly, and the result is either bad art or no art at all.

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## ART EDUCATION

I think that art can be left to itself in the school. The teacher should strive to educate the Impersonal Unconscious, so that genius will not die at fourteen. Morals have been the enemy of art since the world began, and for us teachers the root question is the one of morals. The child must be freed from the Conscience that conquers God.

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## THE SACREDNESS OF ART

Lately I have been getting into very very hot water because I am a vandal. In the Dalcroze branch of our school in Hellerau I made a proposal.

"Kinder," said I cheerfully and ignorantly,



"I wonder if it is possible for us to discover the unconscious springs of Beethoven's genius? If someone plays a symphony, and we all make our minds a blank, and write down our phantasies while the music is played, and if we all find ourselves writing about churches . . . then, it may be that Beethoven had an unconscious religious urge when he wrote the symphony."

The net result was that I was called ugly names in German. How dare I dare to analyse a genius? Music is sacred! . . . oh, the musicians in the group were pale with anger!

I replied: "If you are afraid that Beethoven can be destroyed by an attempt to understand him, then there is something wrong with Beethoven, or more probably with you."

One of the most religious men I ever knew—he was killed on the Somme—used to talk of Christ as being "a decent sort of chap." Until arty folk can bring their Beethovens down to the "chap" level, art is merely a religious symbol instead of a reality.

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## IN THE SCHOOL

Personally I do not attempt to teach art. I sketch, paint in water-colours weirdly, make elaborate designs for book-covers with which to bind my own books . . . the most fascinating hobby I have found since the hobby of collecting trouser buttons at the age of seven. Children look at my work. The very young ones admire; the older ones say, "You've no more sense of colour than a turnip." But the main point is that an enthusiasm for art of some kind takes possession of a class. And I am glad that I am neither a Liebermann nor a van Gogh. My job is to foster enthusiasm by putting material in the way of children. Naturally I postulate that every child has the absolute right to paint landscapes from seven in the morning till bedtime if the spirit moves him.

My philosophy about art can be boiled down into this: It is better to be a village butcher and happy than the author of *Dorian Gray* and unhappy. A soul is more important than a book or a picture. And anyway, no work of real art can come from an unhappy personality. No happy man can see green cows or pink beetles, and the people who admire the works of such artists are very

possibly as happy as my friend Willie Broon, in Scotland, who sees pink beetles every Saturday night at eleven.

With a little more culture Willie might blossom out into a rising Post-Futurist.

A. S. N.

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## PSYCHOLOGY AND ART TEACHING

The discussion of the application of modern psychology to education is one of the functions of THE NEW ERA, and in no sphere is the new psychology more effectively applied than in the teaching of Art and Crafts. It is interesting to note that while psychologists are working out the conditions necessary to a free psyche, practical teachers are trying so to organize their teaching as to allow the greatest possible freedom of expression for the child. In no school of modern art has this been so fully realized as in Prof. Cizek's school, where in a marvellous way, his pupils have united the imagination of the East with the executive skill of the West.

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## CREATIVE SELF-EXPRESSION

Art is one of the best mediums for creative self-expression, yet under the present disorganized state of society, especially in the industrial world, there are very few opportunities for creative activity for the mass of people. The creative instinct is fundamental in every human being, and creation being mental and emotional as well as physical, man should have outlets for his creative energy in all these directions. This is most important in the education of to-day, because we hope that in the world of the near future the hours of mechanical work will be much reduced. It is impossible to accept the extreme view held by men such as Gandhi and his followers, that progress depends on a return to hand-work, and the abolition of the factory system and the use of machinery. On the contrary, it is likely that mass production will increase. This, however, should mean that in a properly organized state all that is needed for consumption will be manufactured with less labour, and, consequently, that the hours of mechanical work will be much reduced. Our children must therefore be educated for leisure. Craft provides scope for creative self-expression and valuable character training. When our children have experienced the joys of creative expression



they will become active in refusing to follow the old ruining ways and in helping to herald a better age.

Expression through art provides a remarkable index to the degree of freedom of the psyche. The repression of the Victorian age can be clearly seen in the arts of that period. To-day the swing of the pendulum has brought us to the Freudian psychology and the art of the Futurists and the Cubists.

Art demands *controlled* expression; the psyche that is truly free is so because it is *self-controlled*.

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## ART AND THE NATURAL INSTINCTS

The child must have free expression in art in order that he may find compensation for the natural instincts that have to be sublimated in his endeavour to adjust himself to civilization and its needs. It is interesting to note the stages through which ordinary children pass. There is the stage when a boy's chief tendency in drawing is to portray engines and powerful machinery of all kinds, soldiers and battles. The boy has begun to realize that the power he wielded in the nursery is being curtailed as he grows older. His "Will to Power" then finds an outlet in the representation of powerful things. Later on at adolescence, the restriction of society upon the natural impulses is so great that imagination itself is frequently inhibited, and in consequence the child often loses the ability to create in the field of art.

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## ART AND ENVIRONMENT

The value of art as a compensation for deficient environment particularly impressed us when working in the mining district, where the surroundings were of extreme squalor and ugliness. The miners' wives attending the art needlework class showed a great preference for and delight in the making of delicate things. They had a perfect craze for white satin piano tops. They found in them a release from the dirt and dreariness of their days.

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## ART TEACHING IN THE NEW SCHOOLS

Copying from models should be entirely abolished in the early stages of art teaching, and imaginative work substituted. There should be free use of colour and above all

freedom and boldness of execution. (Before the revolution in art teaching can be complete, of course, the standard of our art examinations will have to be changed.) Technique can follow a rich and developed imagination, and there will be more joy in struggling with the rules of technique when the creative faculty is alive than at the earlier stage when the position is that of a child trying to manipulate tools without knowing what he wants to make. Nevertheless, suggestion must play its part and the art room should be filled with beautiful objects which will radiate a silent influence and unconsciously produce a standard in the minds of the students. In this way the atmosphere of a class is kept free although a standard of execution will have been conveyed indirectly. Any direct suggestion that may be necessary should be of an individual nature and be made after the teacher has closely studied the child's *unaided* efforts.

The new schools which have adopted the individual time-table should contain a large variety of arts and crafts, so that a child may find among them the work which particularly appeals to him. This does not mean that a large staff of specialists will be needed. In several modern schools the ordinary staff have trained themselves in crafts in order to be able to teach them (see the article on "The Garden School"). This has also proved successful at the Barry Training College, S. Wales. Elaborate rooms and buildings are not necessary, of greater importance is the quality of the materials used.

In our recommendations of individual study of the work of each child we realize fully the extra labour that this involves for the teacher, but she will be amply rewarded by the results. When starting this method of teaching it is well to allow the children to be free to create as they wish for a few lessons. After a careful study of this work it will be generally possible to divide the class into three sections: the children who are entirely unimaginative and who need definite stimulation from the teacher, the children who while imaginative have no executive skill, and the children who can be left alone. With the latter section, when the special individuality of the child has been grasped through a study of his unaided work, it is possible to lead him along his own line of expression by suggestion.



## THE TEACHER

Probably no period of educational endeavour has been so arduous for the teacher as the present transition between the old age and the new. Our teachers are sailing uncharted seas, attempting the new methods and yet having to produce the old examination results; but upon the success of the teacher the future rests. It is to the teachers of to-day that is given the rare privilege of forming the bridge between an old and a new civilization. Seldom has a people been faced with a future so magnificently charged with new vision and new powers, and never before have we realized so fully how much ultimately depends upon the basic quality of the human character. All reforms, all ideals, all the powers awaiting release within man himself depend for their lasting expression upon the preparation of the human heart, and it may be that the chief "function of a teacher is a continued effort to set the spirit free, so that it should not fall into indifference or callousness towards human nature."

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## THE JANUARY ISSUE

The January number of THE NEW ERA will be devoted to the subject of the Drama in Education. All readers who have been

experimenting in dramatic work are invited to send contributions.

\* \* \* \* \*

## GENEVA CONFERENCE OF THE NEW EDUCATION FELLOWSHIP

Readers are invited to note that the next international conference of the New Education Fellowship is being arranged for the summer of 1923. It will be held at Territet, near Montreux, on the shore of the Lake of Geneva. The district is an exceedingly beautiful one, and offers numerous facilities for excursions as well as for educational discussions. The headquarters of the conference will be at the Institut Des Essarts, which has very kindly been placed at our disposal by the directors, while the greater number of our visitors will be lodged in several adjoining hotels.

The main theme of the conference has not yet been definitely settled, but there will be a number of lectures on practical experiments along the new lines.

All inquiries concerning this conference should be addressed to the Organizing Secretary, New Education Fellowship, Maryland, Letchworth, Herts.

B. E.

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# Art and Character Building

By Major C. Fleming-Williams

OF the millions of children who take art as a set subject at school, not one in a million will make a great artist, and not more than one in a thousand will take up art as a profession, yet art is taught in most schools on the basic assumption that all the children will one day be real artists. There is a Spartan thoroughness about the foundations of their artistic studies which would only be justified by an ultimate edifice of vast proportions. There is really not much point in putting in foundations for a St. Paul's Cathedral if you intend, or are only capable of, building a cottage. Most people attain little more than a hen-house. To my mind art should be taught as a means to an end, and that end not only art. Why sacrifice the thousand on the altar of vain endeavour in order that only one may some day reap the benefit? Why not make the teaching of art primarily the means of attaining an appreciation of beautiful things, of training hand and eye to create beautiful things, and forming a beautiful character? Those things are vastly more important to the average man and woman than mere jugglery with brush or pencil. How can hours of slavish toil, copying freehand designs and shading drawings of casts, do more than either create a distaste for the word art, or at best cramp a child's mind into the narrow limits of attaining a dexterity that has no outlet or meaning for most, and has no beauty in itself to reward the child for all its labour? Technical skill can be taught only when the child feels the want of it. Then drudgery is an obvious and understandable means to an end quite visible.

It is very easy to criticize existing methods, but quite a different task when it comes to the substitution of a better one. Personally, I think any actual cut-and-dried method of teaching is doomed to failure. Children differ so widely, even fundamentally, that the only wise way is an individual one based on a rough foundation. The teacher should first realize that character can be judged from drawings more easily than from anything

else. If given a free hand, a child will produce something that is almost an autobiography. Its execution and actual expression may or may not be hampered by lack of technical ability, but any drawing, if done at the unbiased bidding of the child's own individuality, is almost an open book to read.

Each child should be induced to create one or two drawings or pictures, and then a method of attack should be formulated by the teacher for each individual. The best way to give an insight into the method I would like to suggest would be for me to give some concrete instances.

Will you please imagine yourself in the Art Room at St. Christopher School, Letchworth. There are about twenty-five children of both sexes, ranging in age from 9 to 17, busily working. There is very little "slacking," because they are doing something which has gripped their imagination and interest.

"Please, sir, these shadows look funny; what is the matter?" A little maid of 10 is painting a picture in colour of a moonlight scene with fairies sitting on toadstools. The moon is directly behind the figures and is casting shadows which come towards you. She has started to paint all the shadows parallel.

I see her trouble at once. She knows very little about perspective or light radiation.

"Is that moon shining?" I ask.

"Of course it is—that is why I want to put shadows."

"Draw a line from the moon through the toadstool on the left-hand to the edge of the picture, very lightly. Now another to the right-hand side and another through the fairy in the middle. That is the light coming from the moon."

"I see," she says eagerly, "the shadows would come towards you along those lines, and instead of all going the same way would open like a fan, with the moon as the hand holding it."

"That's the idea. They would all come together in the middle of the moon."

One child is all dainty and minute, doing



patterns of constant repetition closely interwoven. That child has the orderly imaginative type of mind, painstaking but slightly dull. Ideas should be suggested needing breadth of treatment ; designs made up from real, observed flowers ; illustrations of fairy stories or poems, anything that leads to forceful expression or calling for a constant need of imagination.

A boy has a craze for drawing scenes of battle, shipwrecks, and all such pictures of violence. A very common mental state for boys and, basically, quite a healthy one. They are quite oblivious to the horror and tragedy underlying their subjects, all they see in them is the joy of adventure, the delight of physical prowess. In one case of this sort where a boy was so constantly drawing that type of picture, I picked up what he had done, an aeroplane coming down in flames, and made him see what he had really drawn. I told him the story of his picture. A young man, healthy and happy, with a mother and a sister worshipping him at home. I pictured his plans and ambitions. Then the crackle of the machine-gun from an enemy lurking in the glare of the sun. The ripping snarl of the bullets tearing through the fabric of his planes, his violent swerve to meet the onslaught. Then a little angry spurt of flame darting like a serpent's tongue along the body of the machine—an acrid smell of burnt varnish and celluloid—a scorching gush of smoke and flame right in his face, searing his eyes into sightless lumps of shrivelled horror.

I told him the sequel when the commandant of the pilot's squadron wrote home to his mother and sister, and killed two lives with one pen. I told him a true story, bare unvarnished truth. I showed him that his picture was ugly.

That boy has not painted a battle picture since. He has done some beautiful work, full of fine intuition, but that story started him thinking on new lines.

It is not necessary, as a rule, to be so drastic. I often attack on the side of pure technique. If you pick holes in a bad picture in that way, the boy gets so interested in the actual painting of the picture that you can easily lead him away into subjects opening up technical conquests until the subject matter becomes secondary for the time being.

One boy I had was always painting wonder-

ful dreamy pictures with ultramarine blue as the predominant colour. He would do hardly anything else. He was much too young to be allowed to specialize and he was artistically too ethereal. I decided that I must get him down to earth and on to a course of real hard drawing. He was worth it. One day he heard me say that I believed I could judge of the very souls of children by their pictures.

"What have I got in my soul?" he asked later on, with an intense earnestness. "Reckitt's Blue and poppy heads," I replied.

That boy is going to paint some great pictures one day.

A girl with a passion for drawing fluffy little babies and fashion-plate ladies, with quite a rare gift of figure-work, struck me as exceptionally fertile ground. I put her through a course of anatomically correct drawing and sheer technique, and always talked to her as though art had a definite spiritual end. Within a year her fluffy baby with elephantine feet and gollywog eyes had developed into a picture of "Spring," a nude child with outstretched arms looking from the top of a hill over some yellow, sunny country. The child was beautifully drawn, daringly revealed with sunlight and reflected lights and the whole picture was Spring in every touch of her brush. Her fashion-plate lady had developed, in a picture entitled "Who serves, leads all," into a glorification of motherhood. Leading a crowd representing kings, workmen, rich and poor, was a young woman holding her baby tightly in her arms and looking up and forward with far-seeing eyes. It was quite cleverly drawn, the colouring was good, but the idea was better than either.

Nearly every child has some special artistic bent, some special kind of subject which he likes doing best, and it is by using this as a means to higher ends that the best results are obtained. If I force my mentality on a child too much, the moment the pressure is relieved, so to speak, the child reverts back almost to its original mental status. But if I build a structure, using the child's special bent as a foundation, the results are permanent.

I believe in letting children loose on a colour-box, letting them try to paint before they can draw, because it is only by direct



realization of their own limitations that they come to see the vital necessity of learning to draw eventually.

I never attempt to teach any rule of colour, drawing or composition. But wherever I can prove a method, or demonstrate a law, I make them prove it to themselves. Thus, in quite a short time they have a good first-hand knowledge of some of the fundamentals of technique.

We have many ways of working. Sometimes I sketch a rough outline of something in chalk on the blackboard, and ask them to expand it into a picture in colour, usually insisting on some definite lighting effect that I wish them to work out.

At other times I write a sentence, and ask

them to interpret and illustrate it in any medium they like, or sketch a fruit or flower and ask them to design a cretonne or lampshade on the suggested motif.

Interpreting music pictorially, drawing from memory a subject exhibited for a few minutes, looking at a certain bit of country or group of buildings, and then making a picture afterwards—there is no end to the ways and means adapted to play on every fibre of their sensibility, building—building the whole time—not making artists of them, but developing the artistic sense in them, not teaching them to draw or paint, but making painting or drawing a natural expression of an innate love of things that are beautiful.

## Education for Life

By Henry Wilson

Two men entered the train, one old, the other younger, both extremely—well, let me say, unattractive, and after the first momentary glance I returned to my book. But hardly had they seated themselves than the elder said, in tones of deep conviction, to the younger: "It's my belief that the root of all our troubles to-day is to be found in a lack of imagination." I happened to be at that very moment thinking the same thing, and I took it as at once reproof and confirmation. It is, I am sure, profoundly true. The difficulty is that the word is too often misused and too seldom understood. How often do we hear "Oh, that's merely imagination." Merely imagination, when imagination is perhaps the only reality, the very root of being and becoming!

We concede imagination to poets, artists and children, forgetting that imagination is the source of all *poiesis*. We cannot make or do until the thing exists in the mind, until it is imaged. A knife or fork beautifully made is as much a poem as a sonnet. It springs from the same source and employs the same qualities of mind. Even a bucket may be a realized dream, witness the bronze

*situlae* of Etruria. Contrast with these the modern machine-made atrocity and we have some measure of what the world has paid for progress, so-called, in lack of beauty. Yet the world accepts it all as inevitable. It is inevitable if the ruined industrial world is reconstructed on its present lines and carried on with its present selfish ideals. It is inevitable if we continue to permit the extirpation of imagination in the schools and if we fail to reorganize our whole educational system in accord with the spiritual needs of the nation.

It is not to be denied that the present educational system has some things to its credit. It trains intelligence and memory, and it gives to some of the poorer children a refuge from the undesirable streets and the still more undesirable home. But because it concentrates on the examination in which intelligence and conscious memory play so great a part, the imagination which springs from below consciousness is not merely neglected, it becomes atrophied. The result of this is seen daily in those unpleasant people who complacently proclaim that they are "matter of fact" or that they are "practical



men." Practical men, who, when it comes to the pinch, cannot manage their own workmen, and who, faced by the results of German energy and industry, fly whimpering to the Government for protection, whining about the decline of trade and the wickedness of trade unions. Practical men who are holding back the trade of the whole country because they cannot see that the engineers can no longer be treated as children or as slaves, but must be given a voice in the management of the workshops, and some voice as to the character and quality of work they are called upon to do. If only these practical men had a little imagination, a little understanding of that simmering cauldron, a worker's mind!

Worse still, we have the hordes of factory workers, who, though they have all passed through the schools, have not even the rudiments of education, to say nothing of culture. For sole humanizing influences they have the alehouse, the commercialized and degraded cinema, and the sporting Press.

Yet those who devised the system thought they were doing good; they did their best to provide for the needs of the mob, the sordid, sinister, threatening mob, threatening, yet so pitiful, pathetic and misunderstood. Bred in thousands in the huddled hovels, the brick hutches of the industrial towns, divorced from life but hungering for it, though thirsty, shut from the founts of knowledge, deprived by the monotony of subdivided task-work from that culture which comes of itself from right handiwork, pining for education because they thought the way of escape, if not for themselves at least for their children, would be found through the schools. But the schools have become a blind alley, and not the path of heaven they hoped for. They have become industrialized, organized to give the minimum of instruction to the maximum number at a minimum cost. Upkeep, establishment charges, equipment and teachers' salaries have been ruthlessly kept low. Economy. There are economists more extravagant than spendthrifts. Our economizers are squandering the riches of the future that they may save pence in the present. They are defrauding posterity. And that minimum only of instruction, not education, observe, was provided because industrialist politicians feared, as they finely put it, "to educate the

populace beyond their station." They wanted a subservient race of workers, not free men. Yet the men who did these things were not themselves unjust, they were themselves victims of evil education. They had been brought up with untrue, sordid ideals of life and work and human relationships.

The evil throughout the nineteenth century was general. But now things are changing. A different spirit is slowly permeating industry, the spirit of the new Italy. This spirit must and will prevail despite the desperate efforts of all the reactionaries—such reactionaries as those who defeated the Fisher Bill. But the Fisher Bill with all its promise of educational facilities, its ladder from the Board School to the University, was yet not a good Bill. It provided only for more instruction, not for more or truer education.

It provided more schools, not more founts of knowledge. Now, as a Hindoo friend said to me, there are other ways of acquiring knowledge than through books and schools. Art is one of them. Dr. Steiner, with his profound intuition of the needs of children, touches the truth when he says that the education of children up to the age of fourteen or fifteen should be exclusively creative and artistic. Each child should be educated through and by its own special creative faculty. There is no child without a creative faculty of some sort. The creative arts provide all that is needed for the growing child, as they provide all that is needed for the complete life of the complete man. The man who is not creatively occupied remains incomplete and however successful in business is unhappy, for ever seeking he knows not what. That the converse is equally true can be seen at any time by anyone who cares to visit the Central School of Arts and Crafts and study the works produced in the class for disabled soldiers. There he will see that men who have never handled tools before can, under sympathetic and wise instruction, produce what are nothing less than little master-works of cabinet-making after less than a year's training. And the class meets only a few hours in each week. The work is far beyond what the trade is producing in technique and design, and displays what trade work never does, real beauty and the evidence of personal delight in the work. Though mutilated in the war these men are



completer, happier men than when whole before the war.

Think what England might become if the creative aptitudes of all inhabitants—and every living being is a bundle of aptitudes—were fully employed, developed fully for the benefit of the community. If wise and true education can do this for the victims of the war, what could it not do for those millions of victims, whole perhaps in body but mutilated in mind and soul, crushed in the daily conflict in that continual, treacherous, sordid, one-sided, life-withering battle, miscalled commerce.

Commerce means mutual reward. How much do the workers get of what they make? What voice have they in the making? What chance have they of attaining the education which true work alone can give, when their powers are persistently abused, misapplied, misdirected, in the pursuit of so-called cheapness and profit? It is appalling to think of the waste of priceless human aptitudes for which the misdirection of industry is responsible. Of this continual waste, this perpetual disregard of human rights, this unending mental and moral slavery, the workers are more than dimly conscious. They are working for freedom. It is useless to talk of the partnership of capital and labour. There can be no alliance between the ideal of personal profit and the ideal of national, human service, of work as education, not work for bare subsistence. When industry becomes educative in the complete sense, education will be productive in the best sense. Like art, education is a by-product. It happens. By aiming at either we only achieve affectation. Education, real education, is the finest, the ultimate product of a life of service. Art, the finest, is the unconscious product of devotion to the ideal of work. Life and Art, Industry and Education are all aspects of the operation of creative power, and any industry that fails to take proper account of them must fail. Without the artist, religion dies; without creative industry, the artist dies. We are witnessing to-day the culmination of a struggle, an age-long struggle for freedom of expression in trade; for opportunity of expression of the workers' own ideals. We have the freedom of the Press, so-called, the worker is still bound to the machine. The school is chained to the curriculum. Even these chains are being gradually re-

moved, though creative education is largely an affair of the future. The nearest approach to it is to be found in the conditions of work and instruction in such a school as the County Council School of Arts and Crafts in Southampton Row. Students there are free to practise the creative arts and handicrafts under almost ideal workshop conditions, and the work they produce is remarkable for its freshness and beauty. Yet England, with its millions of inhabitants and the millions of its exchequer, can only afford one such school when thousands are needed to supply the growing demand for creative instruction. Were industry real and national, devoted not to personal profit but social service, were factories and workshops directed by men who thought first of the quality of their work and last of profit, if these directors gave, as they should, opportunity for the exercise of the creative gifts possessed by all their workers, then there would be no need for such schools as those I have mentioned, and England would be full of content and beauty. Art schools would be unnecessary. Every workshop would be an art school. But at present the schools are necessary, they perform a priceless service in keeping alive the creative spirit in the young: and they provide the means of expression for that spirit. This spirit is the most potent force the world possesses. Unless directed into service it corrupts into destruction. Instead of inventing the means of life it produces the instruments of death. Instead of harmony and beauty it produces war and destruction. We do not yet realize these things in England, but the new industrial movement in Italy takes full account of them. In a recent work by Prof. G. D. Herron, on *The Revival in Italy*, the most electrifying details of the changed spirit among the workers are given. They have taken over land, they have taken over factories, absorbed whole industries, commandeered the directors and instructors in the service, and are laying the foundations of a great system of co-operative industry. What is still more significant, they have organized means of continued education within the factories. Lectures and demonstrations, discourses on all the problems of life and philosophy are crowded with eager listeners. They have found a new meaning in life and a new ideal for industry. The beginnings are made



of that marriage of industry and education which makes for education in life. A new political harmony is being evolved.

This is what Prof. Herron says in *The Revival in Italy*: "Of the highest significance is the harmony which prevailed among the workers. And the evident hopefulness and even happiness with which they obeyed the somewhat Draconic orders of their committee of action. *A discipline much severer than that which any of the employers had dared was established and exercised by the workers themselves by mutual consent.* Instant and drastic punishment was visited upon anyone found slacking. . . . The use of all intoxicating drinks was prohibited, and likewise the petty gambling so common in some Italian communities. All in all, it was a Puritan austerity that was prescribed and commonly practised, even enforced where rare necessity occurred.

"During rest hours lectures on economic subjects were given and sometimes on subjects of literary or general intellectual interest. Even classical concerts were given, I am told, in a few instances. Oftimes the rest hour was

occupied by the reading aloud of books by someone appointed. Nor was the instruction or reading based, as is the case in Russia, upon a strict materialistic doctrine of life and society. Questions of morals and religion were freely discussed and the most divergent views expressed.

"In one instance, so I am told by an Italian scholar of high distinction, which instance he declared was fairly typical, a body of young workers asked his participation in a conference upon the subject of the higher spiritual preparation of Italian workers for 'the New Society.'

"It was indeed of immense significance that the workers, while engaged in their revolution—thus manifested, at one point and another, an interest in things above and beyond the immediate struggle—manifested the presence in their midst of a quest for spiritual increase, for a clue to a social order including and harmonizing the whole life of man."

When our labour leaders adopt this point of view the battle will be won. Nothing can stand against it.

## Some Notes on the Cizek Method

By K. Doubleday

(Art Master at King Alfred School).

(Mr. Doubleday has worked for four years as a pupil of Prof. Cizek—three years of which were spent in his children's class. He is therefore able to judge by what impulse the children worked, having been one of them.)

It has been thought that "the high standard of technical knowledge visible in the work of Professor Cizek's pupils can be explained only by the fact that Viennese culture has become ingrained in the race through centuries of æsthetic practice." Apart from the results due to his personality as a teacher, there is clearly some specific influence that helps to produce work of this type; that national tendencies or a more artistic inheritance should have played the predominating part in the achievements of these children would be difficult to prove.

In their immediate surroundings there are certainly traces of primitive national art in the shape of peasant work, which any children

would be likely to imitate. This no doubt accounts largely for their sense of design and rich colouring. Beyond this and the peculiar strain in Viennese craft-work, there is little difference between their environment and that of other children.

We know that impressions received in childhood are vivid. A child naturally gifted with an artistic imagination will gather knowledge from all that it sees. Is it not better that its artistic impressions should come from nature rather than from pictures, book-illustrations and the like? If it is deprived of nature as a source of information, then it will turn to pictures, in spite of our efforts to restrain it. How impossible it is,



even for a country child, to grow up free from all pictorial influence! It is doubtful whether a child would ever be impelled to draw unless examples of some kind were available to arouse its mimetic powers. Why lay stress on the importance of its spontaneity, which in the absence of the rich material offered by nature, can of itself lead to no work other than that in which one of the essential constituents of artistic expression, namely a deep intuitional understanding of nature, is lacking? When Professor Cizek objects to the *copying* of nature one feels that his outcry is directed against a mere slavish imitation, whereby the work of imagination is suppressed. An imaginative reproduction of what is offered by nature rather than an insufficient copy of, perhaps, its least important factors, is the true object of all art. And inducing us to copy the inherent form offered by nature, but not the mere external characteristics, art deepens our comprehension of all that the world surrounding us has to offer.

This will certainly not affect the child's outlook directly, for drawing from nature will never capture its attention for any length of time; this is particularly true of the younger ones.

But a system of memory drawing, whereby the endless variety of ideas contained in nature are first pointed out, would be a happy compromise.

Is it not more reasonable to suppose that the later results obtained by Professor Cizek are due to the fact that his class is of such renown that he has practically the whole child population of Vienna to draw from? It is true that he never refuses pupils provided that he has room, but in the first place they generally come to him with a recommendation from some school. Thus from the very

outset they are considered above the average. Furthermore his classes have now been in existence for nearly twenty years, and during that time a certain tradition has been established, which in many cases has led the children to carry on and develop the ideas of their predecessors, inspiring them to devote the whole of their time to working out variations of a particular theme. For instance, we find a boy doing a succession of battle-pictures. He does them well because they involve those elements which attract him most, and although limited in one sense, the repetition will lead to increased knowledge in his speciality.

He is provided with every opportunity in the way of material, so that his particular fancies may receive full encouragement.

It must be remembered that most of these children could never have obtained this abundance of material were it not for the existence of Professor Cizek's class; thus to them everything retains its freshness. To the child of wealthy parentage this great variety would mean nothing; to the unspoiled child, it is the means of spurring him on to even greater efforts; in him it cultivates interest, curiosity and a feeling for the inherent qualities of the medium, which lead to quite unexpected results.

One of Professor Cizek's main points is his insistence on unity in Art and Craft, conceptions which in modern times have mostly become dissociated; the one has sunk to the level of a professional formula, the other has become a mere mechanical exercise.

Professor Cizek knows that children's minds have still this primitive instinct for combining these two factors: thus "they learn to beautify the world they live in, when they are no more than five or six."

## APOLOGIES TO OUR READERS.

It is with regret that we have to announce that Professor Cizek was unable to prepare his article promised for this number. Prof. Cizek is writing a new book, and, we are told, is nearing a breakdown in health. The article will therefore appear in a future issue.

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# The Psychology of M. Bergson Applied to Art Teaching

By Gertrude Budge

(*Art Mistress to the Bolton School, Girls' Division, Bolton.*)

AT a time when every new method of teaching springs from some fresh psychological development, it may not be inapt to show the bearing that Bergsonian psychology may have on the teaching of Art in schools. The influence that this psychology has had on modern thought in general is far-reaching indeed, but it is nowhere more felt than in the sphere of education. This is due, no doubt, to the importance it attaches to intuition and the stress it lays on the need of determining the function and accepting the limitations of the intellect. "There are things," writes Bergson, "that intelligence alone is able to seek, but which by itself it will never find. These things intuition alone could find, but it will never seek them." So the two powers are shown to have widely differing functions, but to be complementary to and dependent on each other.

Herein lies the special educational value of Bergson's teaching, for whereas formerly intelligence was thought to be the only royal road to knowledge, now intuition is shown to be another and more direct route, "for," Bergson claims, "by the sympathetic communication which it establishes between us and the rest of the living, by the expansion of our consciousness which it brings about, it introduces us into life's own domain, which is reciprocal interpenetration, endlessly continued creation," but, "though it thereby transcends intelligence, it is from intelligence that has come the push that has made it rise to the point it has reached." From this it appears that if the mind is to be free and its faculties fully developed, a sympathetic relation must be established and a right balance struck between its intellectual and intuitional activities. Let us see how this may be done in a measure through Art education.

We must assume that Art in schools is recognized now as being an integral part of general education, and that it shares in the work of producing fully developed individuals

—sound in mind and body. With this aim in view, the teacher must adapt the subject to the development of the child, and must provide opportunity for: (1) spontaneous reaction on the part of the child to the world as he sees it; (2) the expression of his emotions in creative activity; (3) systematic observations and analyses of form and colour.

In the past Art teaching was too intellectualized, with the result that it became stereotyped and conventional in many schools, but the reaction that followed against all formal teaching and sense training in Art so completely revolutionized the subject that now there is danger in some directions of underestimating the value of:

"that mighty world  
Of eye and ear, both what they half create,  
And what perceive."

For, although it is necessary still to emphasize the need of freedom of expression, it should not be forgotten that freedom in Art is never attained without limitation and that every artistic achievement is a problem solved. The conditions of the problem will vary, but they will always be there—for they are the media through which the spirit of Art expresses itself. "Ideas cannot be given but in their minutely appropriate words, nor can a design be made without its minutely appropriate execution," said Blake. There will always be the everlasting universe of things to be known and there will always be the medium of the mind through which the universe must flow before it can become Art.

There are many children who instinctively feel the need of setting *themselves* a limitation, and seem born with a sense of artistic unity, but there are others, and these are the majority, who are able to express themselves more readily when some conditions, such as subject, medium or purpose for their work, are given to them. Children vary so enormously in the amount of help they require that there can be no hard and fast rule made for their



manipulation *en masse*; rather must the teacher wait an emergency—for his work is largely a matter, as Prof. Cizek has aptly put it, of “taking off the lid,” of freeing energy and encouraging the expression of genuine feeling.

Yet the child requires knowledge of the objective world which the teacher *can* help him to obtain. What has Bergson to say about the acquisition of this kind of knowledge? There are, he says, “two ways of knowing a thing, viz., from the outside and also from the inside,” and that the knowledge gained by studying anything in these two ways will be, as near as possible, complete.

The facts gained by studying a thing from the outside are obtained by the operation of the intellect, which breaks up the image presented to it into its component parts; compares, relates, and sub-divides them again indefinitely. Then, if the thing be in motion, the intellect, because it can only grasp the discontinuous, fixed image, forms a cinematograph of a number of snapshot views of the thing, and subjects them also to analysis.

But the facts gained from studying a thing from the inside (and this applies in a measure to inorganic as well as to organic things) are arrived at by intuition, which is “instinct that has become disinterested, self-conscious, capable of reflecting upon its object, and of enlarging it indefinitely,” and Bergson illustrates his meaning thus: “Our eye perceives the features of the living being merely as assembled, not mutually organized. The intention of life, the simple movement that runs through the lines that bind them together

and give them significance, escapes it. This intention is just what the artist tries to regain in placing himself back within the object by a kind of sympathy, in breaking down—by an effort of intuition—the barrier that space puts up between him and his model.”

Obviously it is not possible to provide at any given time an exercise that will allow either the intuition or the intellect to work exclusively of each other, though some subjects, such as the drawing of living creatures in motion, necessitates an effort of intuition before they can be rendered at all, while others, such as the reproduction of stationary objects, can be done almost entirely by a logical process. It is, however, quite impossible to draw a definite line between the two activities, for in most cases they operate alternately and sometimes simultaneously, as in all creative work, when the scheme is held in mind by an intuition while it is being carried out into exact images, the reconstructive work of memory and imagination is achieved by the co-operation of intuition and intellect.

Every child may be a potential artist, and, for the purpose of his Art, and of all that is to flow from it, the artist cannot know too much, nor feel too deeply, for feeling without knowledge can produce no science, and knowledge without feeling can produce no art. There is a perpetual movement in the mind of the artist between the material and the spiritual world, and continual interaction and co-operation between the intuition and the intellect, so that he is able to “give to airy nothing, a local habitation and a name.”

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Dr. A. Moessner, Leibnizstrasse 24, Nurnberg, Deutschland, a member of the League of Nations Union and International Workers' Association, would like to correspond with members of similar movements abroad, and

those interested in education or psychology. Dr. A. Moessner asks readers of THE NEW ERA who can speak a foreign language, if only slightly, to communicate with him.



# Art Training in Secondary Schools

By A. E. Grant

*(Miss Amy E. Grant has had thirty years' experience of art teaching in different grades of schools and has a confirmed belief in the value of art as a factor in Social Reconstruction. In her opinion both Art and Sociology would benefit if art teachers would, as opportunity offers, identify themselves more closely with public life.)*

## Foreword

I once asked an Indian student who had only recently arrived in England to give me his first impressions of our country. His reply was that our civilization appeared to have outrun our culture, using the word in its best sense; and later he spoke of the evidences of refined individuality to be found among the illiterate classes of India (in common with those of other countries) who still follow their native arts.

With us, these arts of use and life have been superseded, owing to the great advance in mechanical devices for labour saving, and we are not only in danger of losing the use of our hands, but also the good judgment that goes with craft work.

No antidote is found for this in education as at present established. It is mainly concerned with the development of the intellectual side of our nature at the expense of our creative and æsthetic powers. It is to be hoped that the activity in research and reconstruction, which is so marked in the world of education to-day, may result in an enlargement of its scope, so that by means of art those wonderful reserves of capacity, so long neglected, even unsuspected in our natures, may be developed. No excellence in method will compensate for a deficiency in the thing they are meant to establish.

What we need in order to restore the balance between civilization and culture is not the exclusive art we now associate with specially gifted persons (or even what is known at present as "The Art of Childhood"); it is not the development of one or more of the various forms of expression (be it representation, design, adaptation, or craft work) which we sometimes mistake for the whole of art, but it is the establishment of principles out of which all of these may develop.

These principles, which may be summed up as fitness for purpose, underly the beauty and order of the Universe. Following them the child's activities may find expression in the orderly work which comes of an orderly outlook. By their application the art which is needed for all, and of which all are capable to an extent hitherto unknown, will be brought within the range of common sense. Its mysteries can be explored later by those who are gifted with special capacity.

The readjustment here suggested would react beneficially on art and life. All interested in education would be able to assist in the establishment of these unifying principles in collaboration with the art teacher as expert. Through their agency education itself might become an art, and, if we applied them not only to physical things but to our social relationships, life itself might be transformed.

\* \* \* \* \*

To estimate the possibilities and limitations of art training in Secondary Schools it is necessary to consider it in relation to the University on the one hand and primary education on the other.

Through its influence on the curriculum the University affects the training of all pupils who attend a Secondary School. This is unfavourable to art, as the nearer one gets to the University the less art enters into education. Consequently it is quite usual for girls to drop art for the last two years of their course, just when they most require its ministrations. There is still far too much truth in the statement of one of these girls that "for the last two years of our life at school we did everything for necessity and nothing for beauty."

Teachers are now asking that art shall be safeguarded by making it an examination



subject equal in value to the recognized compulsory academic subjects. In doing this they are choosing between two evils: (a) Art taken for examination; (b) Art dropped for the last two years of the school course.

It is not surprising that they prefer the first alternative. A good teacher can triumph over (even bad) syllabuses, but she cannot help girls who are withdrawn from her influence.

If art were taken continuously throughout the school course, its effect on the academic subjects would establish it as a fundamental in education. This has already been proved at the new public school at Bembridge, Isle of Wight, founded two years ago for the purpose of providing a more liberal education than it is possible to obtain at the ordinary public school. It is also found that, for boys who under a more restricted curriculum would have been considered backward, it has supplied an adequate means of self-expression.

The check to art teaching is far reaching in its results, as those who teach in Primary schools are prepared for college at Secondary schools. It also means that these schools do not provide for those who wish to specialize in art the preliminary grounding which is available respectively for science and arts—an omission which no subsequent teaching can adequately repair. Further, art loses in prestige, and there is a want of co-operation between the top girls and the art teacher in all that art might do for the school, and, the course being robbed of its consummation, is unable fully to justify its existence.

In addition to the attitude of the university, this neglect of the subject is also due to a misconception of its nature, for which art teachers themselves are partly responsible, in that they have concentrated on its by-products (craft, drawing, etc.) and laid stress on methods as though these were an end in themselves, instead of realizing that, by establishing principles, not only would they have as outcome more flourishing crafts, etc., but something which would help to put on a right basis the whole fabric of education and turn life itself into an art.

All the knowledge that we associate with education is needed for a full expression of the principles of art and, conversely, education divorced from these principles becomes a

mechanical process instead of a vital development operating throughout the whole of life. It cannot be too strongly urged that for the complete development of the individual these principles must be recognized and followed not only by the art teacher but by all concerned.

Following these lines the course indicated in this paper is being taken by 500 girls, aged 12-15, from Forms III to Lower V inclusive, in a Secondary School. It is based on the following principles:

*A sense of proportion and values, good spacing, true perspective, economy of force and material, rhythm, harmony in colour and line, unity, simplicity, true imagination, order (not mere tidiness), and all that is involved in the term "fitness for purpose."*

These are also to be the guiding influences in all forms of activity and social relationship, the technique of the ordinary sub-divisions of art-modelling, nature drawing, landscape, design, craftwork; etc., to be taught incidentally and not as separate subjects.

Visits to museums are most valuable, but appreciation is best developed through the child's own activities; his own art helps him more than the study of other people's, ancient or modern.

*Form III. Ages 12-14. Preparation for Main Course.*—Lettering, planning of patterns, colour schemes and the management of water-colour, decorative drawings of plant and animal forms, gardens without perspective in pencil and brushwork, decorative panels with plant and animal forms. All these exercises also carried out in embroidery—for homework.

*Forms IV and V, inclusive.\* Ages 13-15.*—Perspective drawings in pencil and water colours:

1. Patterns (learnt in Form III) as mats on a floor with walls of room, and, later, windows.
2. Same patterns on box shapes.
3. House, evolved from box, with garden and scenery.
4. Rooms with furniture, dresser with crockery, etc.

\*N.B.—Those who take Drawing for Matriculation develop the syllabus work very easily from this course.



5. Separate drawings of crockery, involving design.
6. Conservatories, aviaries, aquaria, flights of steps, tradesmen's shops.

Lettering of literary quotations for framing.  
Posters with lettering for advertisements.

*Incidental Craftwork.*—Linoleum block printing, embroidery, leather work (bags, etc., for lady of house), Gesso work, colour schemes and harmonious spacing throughout.

To prevent the lessons becoming scrappy as the time is short (forty minutes a week), the course is unified by taking the home as centre of interest, the various exercises growing out of this, and being chiefly concerned with it, which gives a cumulative effect to the teaching. Each exercise grows out of those which precede it, and prepares for the following ones. The increasing purpose, gradually and continuously followed, slowly reveals itself to the child, making him as his powers develop more and more independent of the teacher.

The innumerable subjects involved admit of such varied treatment that the element of surprise is possible. It also provides full scope for the differing capacities and stages of development of pupils who have to work together in forms. It links up school life with the world. To follow it successfully the teacher must bear in mind the right of all young things to be happy, and the special need at present for economy in time and material.

The child's environment must also be considered; it has an important bearing on his development. It is part of the legitimate function of the teacher to make it as favourable as possible. It involves methods and processes, and includes such tangible things

as the teacher's dress, the fittings and general arrangements of the art room, the fabrics, pottery, metal work used as models and illustrations, the materials used in the work, and such mental, moral and spiritual influences as are supplied by the teacher's personality. Art cannot be learnt from books (though these are wanted for reference). Personal guidance and inspiration are necessary or the pupil will waste his energy on the elaboration of something wrong. The wonderful possibilities of the child's nature must be realized and the barriers which hinder his full development removed.

Those who have specialized in art only are better fitted to train artists than to establish art in education, as for this an understanding of the child is necessary and the ability to present to him the fundamentals of art in a suitable form.

Many educationists still ignore these fundamentals and only value the form in which they are expressed in so far as they are an aid to the established subjects of the curriculum.

In conclusion, although this paper deals principally with work in Secondary Schools, it must be remembered that no part of a really national system of art training can be self-contained. Such a system we do not possess. Art training must be gradual and continuous throughout life from the child's earliest years. As Dr. Rudolph Steiner has said: "What we do with the child of six may not have its effect till forty-six, but its effect is real for all that."

The undiscovered realms of the soul in which modern psychologists believe (and of which we had evidence during the war) still await revelation, which, however, cannot be complete so long as the creative and æsthetic side of our nature is neglected.

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# Colour in Education

By R. A. Wilson, A.R.C.A. (Lond.)

CHILDREN are affected by colour from a very early age. The baby in its mother's arms will respond to brightly coloured pictures, and will coo and kick and stretch out its hands to touch the coloured forms. Put a red or blue glass or film between its eyes and the light and you can feel its little body making excited springs in response, which will cease when you remove the glass. They delight in being among, and later in gathering, vividly coloured flowers, and they love richly coloured animals, birds, butterflies and insects, and their toys and books in pure colours. Little girls in describing their new dresses are almost sure to mention the colour first, the same with descriptions of many other things, and with most children the colour is noticed first, and the form afterwards, along with other characteristics. Experiments have shown that light (called tone) first affects the sense of sight, then colour (called hue) followed by form (called shape).

It is beneficial for children to be brought up in an atmosphere of colour, it is part of their education, no matter whether they are to become artists in later life or not. Jean François Millet, when a child, was taken by his father for walks in the country, the father pointing out the beauties of nature and the glorious diffusion of the setting sun, adding reverently, "My boy, this is the work of God."

The child's interest in colour in art begins with its first picture books, and the pictures and objects, etc., which adorn the home. This interest can be gradually widened, leading up from pretty and homely scenes and objects to the finest masterpieces, which can later be seen, enjoyed, and studied first-hand in picture galleries and museums. Later still, when old and fortunate enough to travel, among the first things to visit in a town will be its art treasures; the gems of English, French and Italian art come to mind at once, the colour of the early English manuscripts, the stained glass windows in

our Cathedrals, and the productions of men like J. M. W. Turner.

In France, we think of the gorgeous effect of La Saint Chapelle, and the rose windows of Notre Dame in Paris, the glass of Chartres Cathedral, the early French illuminated manuscripts, and the colour creations of the modern French painters.

In Italy, the whole of the Renaissance period looms out clearly, the paintings and decorations of the primitives, the work of Giotto and Fra Angelico, Giorgione and Titian, Botticelli, Piero Della Francesca, and so on, the luscious Italian enamelled work, the mosaics of St. Mark's at Venice with their gold backgrounds, and the coloured marble work of places like Ravenna. Further afield we come to the Persian and Turkish pottery and tiles, the sumptuous colour of the famous mosaics in the church of Santa Sophia at Constantinople, not forgetting the wonderful Indian, Chinese and Japanese art (Indian textiles, Chinese pottery and embroideries, Japanese prints) and the vivid primitive colouring of the art of the savage tribes.

In the teaching of colour, the chief thing is to keep the child interested, it should not be crammed with a host of facts, which will baulk its imagination and stifle the impulse to create. Bear in mind that the art of teaching art, is the art of non-teaching, and up to the age of 12 or 14 the students should be helped only round the difficult corners, otherwise being left free to express themselves in their own way. The individuality of the child should not be tampered with, and it is individuality which gives created work its own particular stamp of value, hence aimless copying is repressive, because it takes the place and time of that desire and joy to create, which is so marked in the robust enthusiasm of young people.

Between the ages of 3 and 7, material help only should be given; clean white paper neatly cut, brushes which will lay on washes of colour smoothly, a pot of water to use and another to wash out the brush or brushes



after each colour ; in other words, they are learning how to handle their tools. Three colours only are enough : (1) *red*, crimson alizarine or lake ; (2) *yellow*, gamboge ; (3) *blue*, Prussian blue ; and plenty of latitude, floundering and experiment should be allowed, and the students should be contented, happy, and at times even a little noisy ; as soon as their minds are occupied with the work there will be silence enough. The subjects may be : (1) an object, plant or stuffed bird or animal shown for a few seconds, half-minute or minute, the time being lengthened later. Nothing but the general impression is at first noticed, details, if any, being very often invented. They are now asked to paint what they have seen.

(2) Splodges, shapes and designs are made to fill up simple shapes or surfaces (usually the sheet of paper, leaving a margin), beginning straight away with the colour, letting the forms grow out of or be suggested by the colour, as it were, no preliminary pencil drawing being allowed.

(3) Ask them to paint something they have seen at home or elsewhere, one will try a ball, another a toy horse, or such like, and even portions of a bedroom or playground will be attempted. Memory and imagination are closely allied, and the training of the faculty of visual memorization should be cultivated from the beginning.

(4) Tell them a children's story and ask them to make a picture or illustration of it. For example, relate briefly and simply the story of the Pied Piper of Hamelin, or one of Hans Andersen's tales ; they will each select and paint the particular incident which impressed them the most.

One teacher, on November 6th, asked the class to draw Guy Fawkes' night. They were given pastels and greyish brown paper, and nearly all used the brightest colours, which they scattered, more or less evenly, all over the surface in the form of fireworks, stars and startling explosive spots. On another occasion, when asked for something they had seen at the cinema, they almost kept to black and white only. These latter were at the ages of 6 and 7.

At the age of 7 the palette may be augmented to five colours : (1) gamboge or yellow alizarine ; (2) burnt sienna ; (3) crimson alizarine ; (4) ultramarine blue ; (5) Prussian blue—the two added colours

enabling the student to mix rich darker greens and purer violets, whilst burnt sienna, crimson alizarine and Prussian blue will mix into an intense black, which can be paled out into all degrees of neutral grey.

Later still the palette will be extended to its full gamut of sixteen colours, arranged in nature's (the rainbow) order of progression, placing the lightest and most luminous colour at the top right-hand corner of the box and running from yellow into orange and reds, thence into blues and terminating with greens : (1) pale cadmium yellow ; (2) alizarine yellow ; (3) deep orange cadmium ; (4) yellow ochre ; (5) raw sienna ; (6) burnt sienna ; (7) orange vermilion ; (8) rose madder ; (9) crimson alizarine ; (10) ultramarine blue ; (11) cobalt blue ; (12) cerulean blue ; (13) Prussian blue ; (14) viridian ; (15) emerald green ; (16) Hooker's green (deep).

This arrangement has sense and order in it, and just a rough correspondence to the order of the musician's keyboard, the study of the analogy between colour and music being a fascinating subject in years to come.

From seven onwards students might be given longer time in memorizing, so as to observe more of the details, or a short time at first to get the general impression, and the proportions and disposition of the big masses, and at a certain stage in the progress of the work be allowed more time to observe details ; they may or may not be allowed to compare what they have done with the original, but on no account must they be allowed to work on the paper whilst the object is before them.

Live animals and birds may now be given as subjects for memory work, and a simple form, object, or flower or leaf for study and copy. If possible, the criticism of the memory work should be made by the pupils themselves ; they are very fair and generous, and will quite naïvely like or dislike their own work, and are quick to notice whether the characteristics of the subject set have been grasped and portrayed, such as the monkey-ness of the monkey, the stealthy movement of the cat, or the joyous colour or grace of the daffodil and tulip.

Designs done straight away in colour for more complicated shapes might be suggested, the difficulties being added and augmented little by little. Two objects, or even more,



may be arranged as a study, and land—and sea—scapes and scenes of various descriptions painted from memory.

The illustrations of stories in class should continue, and poetry may be added, to be read aloud with clearness and expression so as to make as distinct an impression as possible. When the age of 14 or thereabouts has been reached, the memorizing will be extended to pictures and objects in galleries and Museums, taking care to select those works in which colour makes the strongest appeal, making several visits, but always doing the work in class and returning it to the teacher after each lesson.

Encouragement in memory figure drawing should be given, particularly to figures in action; men working or carrying, women washing, cooking, sewing or reading, girls and boys playing games indoors or engaged in sports out of doors. These are merely suggestions, one need not be at a loss for subjects. Academically the drawing will be considered bad, but the observation of essentials, the movement and character, the life and vitality shown in these young people's drawings and paintings will be very attractive, instructive and interesting, none of them being dead.

The whole of progress would seem to consist of raising periodically to a higher level of consciousness and expanding all that has been thought and done at a previous period, with just a little more added; the circle intensifies into a sphere, and the sphere enlarges.

Knowledge can now be imparted, gradual feeding begun, a little at a time, and the student will be seen to be eager for it, and should be kept in this eager condition, always wanting more.

Begin the teaching of the principles of art, and the laws of colour, but as we are here speaking only of colour in education, we will keep to our subject. If a natural talent and inclination for art is betrayed, the student may wish to take up art as a career and enter an art school, where we will not follow his progress further. However, not because of, but in spite of art schools will he become an artist if he has the right stuff in him.

In any case, he will have found out long ago in practice that a mixture of yellow and blue makes green, red and yellow produces orange, and blue and red results in violet,

and no doubt will have heard in general education class of Sir Isaac Newton's spectrum and the reason for the colours of the rainbow. Some will have had demonstrations of the spectrum in the elementary physics class, and have been shown how white light is split up into its constituents when it passes through a prism, and nearly all will have seen beautiful colours through a chandelier or crystal drop, cut wine glass, bevelled mirror, or elsewhere.

It is quite simple to demonstrate how this richly coloured band can be joined up at its ends, the red linking easily with the red-violet, producing a circle of pure colours merging or melting one into the other, which when copied in little contiguous patches of water colour can have a triangle fitted into it, yellow being at the apex, blue at the right-hand base angle, and red on the left, the three points touching the circumference of the circle. This is, of course, purely a diagram, but the grasp and understanding of it has already taken the student some distance into the study of colour theoretically, and from which the laws can be further studied, and the potentialities exploited to the utmost. Scales from total darkness to the lightest degree of every colour can be made, the primary, secondary, tertiary and complementary colours explained, shades, normals and tints dealt with, chromatic and diatonic intervals of colour and harmonics studied, going gradually more and more fully and deeply into the subject as the normal art work continues, but on no account must this study usurp the place of the free, frank, outspoken expression in colour. The memory work should extend into the colour, too, beginning by holding or pinning up patches of one, two, and later three or more colours in juxtaposition, and asking the pupils to match them on paper, afterwards verifying them by comparison with the originals.

As the musician practises musical scales on the piano so the artist-painter practises colour scales on his palette, and for the person who does not intend to be an artist it cannot fail to be useful in many, almost all, walks of life, helping to an interest in nature and art as colour, and in social and family life where colour is used and found.

It will be readily seen that the whole process of colour development and education consists of a gradual unfoldment and growth



like a flower. From seeming nothing into something, thence on to something higher, widening the view all the time, quietly, gently, thus intensity and power will come with knowledge, feeling and experience. There are no jumps and no skips, all must be filled in compactly like a wonderful mosaic ;

this is true education, from the simple to the complex, returning again to the simple, but this time an octave higher. It is the way in which sex knowledge ought to be imparted, and it gives us the clue to the normal and natural method of teaching colour to the young.

## Imagination First

By D. D. Sawyer

(*Brighton Women's Training College*)

As an Art teacher in two Training Colleges I have a wide experience of what is being done in Elementary, Secondary, and some Private schools. Without criticizing these schools in any way, I find the results achieved do not justify the time spent on the subject. The students' imaginative instinct seems cramped, execution limited, and the course of work striving for finish and accuracy beyond the achievement of girls in school. In desperation I have gone to the other extreme, giving the students pictures to paint, starting with fantastic subjects where truth was not wanted, leading on to landscape and figure-work, all calling for strong, bold treatment. They practised daring boldness in putting on colour, thus quickly arriving at good technique ; finish and detail were the only things forbidden. The result was that the students were excited and happy, many of them enjoying their drawing lessons for the first time in their lives. Some extremely good picture compositions were designed ; a new interest in nature and landscape was aroused, with appreciation of colour and mass, and the students returned to representative work much better equipped.

In trying the same method in a Boys' School the results were good, and before long the boys formed their own outdoor sketching club.

I started picture painting in a Y.M.C.A. Boys' Night Club. The result was unexpected, as painting became one of the chief amusements ; the Clubroom was decorated with the boys' paintings, and some have been sold.

These results make me think that Art work in school should start the reverse way of present methods, beginning with big subjects and broad effects regardless of supposed difficulty, and leaving finish and accurate observation till the child shows signs of wanting it. This comes naturally as the work goes on, and knowledge asked for is absorbed much more easily than when thrust upon the child. I feel that on these lines drawing could become a much broader educational subject, leading quickly to appreciation of landscape and nature generally, beauty of colour and effect, as well as giving a natural outlet for the creative instincts.



# Art at the Garden School

*Ballinger Grange, Great Missenden, Bucks.*

By Mrs. C. H. Nicholls

WHEN we came to live in the country in January, 1921, our first care was to provide a permanent craft-room or studio, to which the children should have free access at all hours of the day and which should be furnished with the material necessary for the pursuit of as many crafts as possible, to act as stimuli to creative work of every kind. A good old barn now serves this purpose, and it has been decorated throughout with original designs in stencil by various children—window-frames, door-panels, beams, tables, chairs, cupboards and shelves all bearing witness to the loving interest shown by them in a sanctum which they consider peculiarly their own. This room is the heart of the school: its atmosphere vibrates with creative energy. It is fitted with weaving-loom, spinning wheels, outfits for vegetable-dyeing, stencilling, pewter-work, basket-making, leather work, lino-printing, drawing, painting, and modelling. Opening into it by a small door is the carpenters' shed with bench and all necessary tools.

"Opportunity" and "freedom of scope for choice" are our watchwords in Art, as in other work. There is, above all, no rigidity of time-table which forbids Art work except at stated periods when no one feels inclined for it. The Craft Room is not a tidy place, and it is not expected to be so. Every child may leave his or her work about, ready to go on with when the inspiration moves him or her. That is why the things produced there are full of vitality; from the point of view of their creators, the new touch is given at the right moment.

Much of the work has a definite relation to the life of the school, just as all Art should have a definite relation to life. One of our elder girls has provided the Montessori room with a frieze and three pairs of curtains stencilled with a beautiful conventional design of herons, lotus-flowers and water. The Kibbo-Kift banner—a map of the world *all one colour* be it noted—is now being woven

in the Craft Room, and the frame for weaving it was put together in the carpenters' shop. Camp-Firers are making their own totem-poles and decorating their tents. Every member of the Heron Tribe has made his or her ceremonial costume and head-band and decorated both with beaded or embroidered symbolic designs. The school banner was worked by the children, and last term several overalls, each with an original design in coloured thread, were made for the little folk of Mr. Laurie Benjamin's and Miss Rubiczek's new Montessori Class in Vienna. Book shelves for use in the class-rooms and rustic seats for the garden have been made in the carpenters' shop and quite small people have made mats for the school dining tables. The Camp-Fire log-book, the school magazines, posters and programmes for village functions and school entertainments, all provide opportunity for vital work—vital because it has a definite function to perform in the life of the community.

During two terms of the year a few pupils, specially talented in drawing, have a weekly life-class and sit to each other. During the Summer Term they sketch in the fields and woods near the school. A weekly lecture, illustrated by lantern slides of masterpieces in architecture, painting and sculpture is given throughout the year and although attendance is optional and the alternative is games, is very popular. Few who could possibly come are absent, even among the little ones. Love of Art is strong in the school. All forms of artistic expression are encouraged, and these react one upon another. The plastic sense shown in clay-modelling, which is generally considered one of our strong points, is undoubtedly influenced by the plastic work done in Dalcroze Eurhythmics and Margaret Morris dancing.

Our ideal surroundings, in the midst of the fine beech country of the Chiltern Hills, must contribute not a little to the growth of that feeling for the beautiful which inspires all that is best in Art.



# The Natural Foundation of Education

By Margaret Morris

I BELIEVE that the teaching of the Arts in relation to each other is the essential and natural foundation for all education.

It is natural, because it is helping children to develop what they already possess. The training I believe in cannot be started too early. From infancy children will begin to notice colours, and be attracted by some and dislike others; and if they are surrounded by clean, bright colours, and simple shapes in furniture, they will soon begin to form their own judgment of these things.

There is certainly a tendency to accept first impressions; and if a child has always been surrounded by dingy, ugly colours, this influence will persist through life; or the use of healthy colours later will be a reaction from early surroundings, which is a bad way of arriving at anything.

It is very important that children, especially young children, should *not* be surrounded by designs, and patterns, and pictures; even if they are good ones. Their first impressions should be from natural objects, and they should try to put them down as *they* see them, and not have some convention of art forced upon them, and be made to see with other people's eyes before they have learnt to see with their own.

When they have looked at people, animals, trees, flowers, tables, chairs, and these have become realities to them by observation of their form and colour, and they have drawn them and painted them in *their own way*, then they will be able to see the work of others, without being over-influenced by it.

From three years of age children can learn to paint. Of course, from the academic standpoint that you must start with acquiring a perfect technique of drawing according to a set standard, this statement is absurd: but I start at exactly the opposite end. The first thing is to have a vivid impression, and to state it in your own way; *any way*, so long as it is frank and sincere. That it may be *what is called* out of drawing or in wrong perspective, is of no importance. The technique of

drawing and painting can only be acquired gradually, and almost unconsciously, and should never be made an end in itself. Anyone with perseverance can acquire technique; and the world at present is full of people with a terrible facility, and nothing to express, or no power to make their impressions live.

*Fear* is the great enemy of creative expression, and the old methods of art teaching are built upon fear, fear of the past. Once this fear can be shaken off and things freely stated as they are seen—though the power of expressing them may be limited to begin with, the way is clear to becoming an artist. With children there is none of this fear to shake off; but it is one of the most tragic things in life, that grown-up people should set to work in all conscientiousness to take from children what they themselves have lost, that wonderful confidence and fearlessness, without which nothing first-class can be achieved.

If you can only add knowledge and experience, without losing fearlessness of expression, you have the real artist: *the person who has something to express, and the power and courage to express it.*

All this applies equally to every other art, and this education by art training should include dancing and music, as well as painting and drawing: the truth being that composition, design, harmony, and rhythm are common to all the arts; and the real understanding of these fundamentals in one art must mean the understanding of them in any other form of art.

The general idea is that the way to learn about an art is to read up the authorities on the subject, whereas I believe the only way is to try to *do* it. A child will learn more about phrasing in music by trying to compose a phrase and make a composition of it, than by reading all the books on the subject. Do not imagine from this that I believe all art of the past to be useless, and that everyone must start from the beginning and dig everything out for themselves. I should



rather say that most of the best work is a carrying on of an idea that someone else has started ; but the only people who can benefit from the work of others, and go further, are the fearless and independent ones. Only these are capable of assimilating impressions and building on to the work of others something of their own, which is not imitation, but creation.

It may sound a contradiction, but it is true, that the freer children are left in the beginning, and the more they are encouraged to form free, fearless judgments for themselves of the world around them, without considering the opinions of others, the more they will be capable of benefiting and learning from the work of others later on.

Of course I believe in teaching, or I should not be doing it, but in what teaching? Bernard Shaw has said : " Those who can—do, those who cannot—teach," and for the most part this is horribly true. It should be just the reverse : " Only those who can do should teach." All teachers should be still studying, and practising what they teach.

I am not putting forward theories on education ; I am speaking with eight years' practical experience with children and grown-up people. It is naturally easier with the children—the students, girls of seventeen or more, who come straight from a conventional education, are dominated by fear. Once this fear is overcome, and they realize that they have the freedom and perfect right to experiment in any medium, and express their own impressions in their own way, they go ahead : and as they throw off the repressions that have been forced upon them, they become entirely different people, self-reliant, dependable, strong and supple, both mentally and physically.

There is one theory I want to put forward. I call it a theory, because I have not yet had the opportunity of putting it into practice. It is to try the effect of this kind of training on children up to twelve years old, whose parents insist on the conventional education after that age. I am convinced that art training in an ordinary school is absolutely useless ; not in respect of the kind of training, though it is usually pretty hopeless, but because of the conditions. Even the best possible teaching would be powerless against the enormous machinery of the school ; and

the fact that so little time can be given to art, and the general feeling that any boy who is really interested must be queer, makes it a waste of time, and actually does harm by giving the pupils an entirely wrong impression of art and artists, and a consequent prejudice they seldom overcome. It would be far better to cut it out altogether, and give the time to something else.

The time when art training is absolutely essential is from, say, three years old to twelve. At this age all children *want* to draw and paint, to dance, sing, and act, though, in the future, they may turn out the most hard-headed business men. By these natural means they learn, without any effort, concentration, construction, control and agility of mind, and all the fundamental qualities necessary to the study of any subject. This training includes the elementary subjects of reading, arithmetic, etc., but in not too large a proportion, and, of course, carpentering, and the making of all kinds of objects, gardening, swimming and games.

By twelve the children are strong, healthy, and balanced, and have developed an understanding of form and colour, sound and movement, which they will carry inevitably through their whole lives.

My *theory* is that children trained from the beginning in this way, though they were destined after the age of twelve for ordinary schools and universities and never gave another hour to art subjects, would have a feeling for form, colour and sound, and some understanding of art that they would never lose. Such a new generation would insist on better houses, better furniture, better colours and designs for their clothes, better posters, better pictures and sculpture, and better entertainments. Also, I am convinced they would be better business men, better engineers, and better doctors, or whatever their professions might be. We hear so much nowadays about educating the public taste. The only way is to start from the beginning and give everyone a chance to understand art *by doing it in youth*, and to use and develop their eyes, their ears, and their limbs while their minds are fresh and free. We might then hope to breed a new race, to whom art would no longer seem something mysterious or morbid, but a reality, and a necessary part of life.



# Art and Education

By Gladys Mayer

*Hon. Secretary of Civic Players ; Author of "Masques of Land and People."*

IF experience is measured by time, my qualifications to write on the subject of Art, from the school teacher's point of view, are strictly limited, as I have had only a little over two years' experience of teaching art in schools ; yet it seems to me that the fact that it was the schools, and the system of education prevailing in our public schools that made me rebel, and ultimately despair of teaching in them, may help to throw some light on the difficulties that beset the path of an artist, who, as teacher, tries to impart to her pupils some of the real values of art education, not as superficial accomplishment but as education for life—and this under a school system where these values seem to be largely obscured, if not unknown.

If, and when, the true education is admittedly an education for "Life," and not merely for "Livelihood," as too long it has been, then the old bad way of teaching (*i.e.*, giving in lecture and lesson through already created form, the "knowledge" which the pupil is expected submissively to imbibe) must give way to the encouragement of the creative, developing self-expression of the child. And the teacher must descend from his Godhead to become a mere mortal, a fellow-worker, in some ways a few steps ahead of his pupils—in others, already admittedly behind.

The best education for life can only be that kind of education which will help us most, at those moments which every life brings in greater or less intensity, when no human hand or heart can aid us in our need, and only the strength and wisdom of our own inner being can save us from disaster. This force we call "personality" ; and personality has for a generation or more been persistently obliterated by the "teaching" of the schools. As one who by good or evil fortune escaped what a learned professor terms "the seven years' penal servitude" of normal school education, this fact seemed

so obvious to me, and so terribly far-reaching in its individual and social effects, that it soon became impossible to participate in such destructive work. Hence I turned from the schools to study the social environment which made such schools possible. And here, in the larger world of industry, commerce and finance, in State, imperial and international relations, as well as in the finer web of social life, and the relations of individuals, I find the same terrible disastrous happenings, due to the same innate defect in our modern view of life and its possibilities. The Powers from without, *i.e.*, power of authority, of teacher, of parent, of states, economic power, of the machinery of industry and finance, all powers which could help to co-ordinate human forces to their highest realizable destiny, instead, are super-imposing themselves upon human personality, till this becomes crushed and lifeless, and a people as sick in body as they are in mind and character is the product of our civilized world to-day.

The artist, mad as he frequently appears to his fellows, has yet in his madness some spark of the divine ecstasy of Life, which compensates him for all the material disadvantages which he must undergo, by putting "Life" before "Livelihood" in a state of society where "livelihood" is given always pre-eminence as aim. Maybe he will starve, and assuredly he will suffer, but, equally assuredly, he will *live*, with a fullness and rapturous ecstasy of the joy of living, which his more disciplined fellows may never enjoy.

Consider, then, the teaching of Art as a practical problem. Is the artist to run counter to his own nature, and to attempt to teach by direct instruction ? Such a course appears to him to be disastrous to the personality of his pupils, not to speak of his own. Rather he regards himself as a master-craftsman, with his young apprentices around him. He will create articles of beauty, and



they will help—learning by doing. There is no discipline but that which the craft imposes: work which is slipshod is dishonest work; work which is showy and superficial is again dishonest, seeming to be better than it is; both are condemned. “The highest expression of any art is in perfect fulfilment of its purpose,” and no more exacting standard is needed. And when, in the natural course of life, the maker of things becomes the dreamer of dreams, both his vision and his expression will have that standard of absolute perfection which will guide him past the trivialities and superficialities of much that nowadays passes as Art.

But what of the pupil who takes Art as a part only of his education? For one budding artist, there will be perhaps ninety-nine who must follow other professions. What of their Art education?

The voice of the artist to-day is like the voice of St. John the Baptist crying in the wilderness, “Repent ye, for the Kingdom of Heaven is at hand.” We have doctors and psycho-analysts, welfare workers and economists, sociologists, bacteriologists and a host of other specialists at work trying to unravel the problems and to cure the wounds and diseases of civilization. Whilst the artist, who, almost alone in civilized life, understands not only with his mind but with his whole being, that the best cure for life is to live, ever more joyously, more abundantly and more creatively, holds the key to these problems in his grasp, yet so little sympathy has he with the society which makes him outcast, if not outlaw, that he holds it contemptuous, defiant, closed to himself, and refuses to “cast his pearls before swine.” Yet, too, he is a being who lives primarily by affection, and the smallest encouragement and appreciation will bring him like a child to lay all his treasures at one’s feet.

Small need of psycho-analysis, if the psyche learns to express itself in the creation of beauty; small need of the physician if mind and body grow harmoniously together, rhythmically, balancing the inner life of absorption and reflexion with the outer life of expression and action. Small need for men to covet money-wealth, if their minds and bodies are in themselves creating wealth greater than money can buy.

These and kindred thoughts, which must have been commonplaces to the education-

ists of ancient Greece in her prime, appear to have been forgotten in our times. The building of character is not a matter of precept alone, but a structural evolution out of many deeds and misdeeds, failures and successes, knowing and doing, and by doing, learning to know more. What of this can be learned by a child who is hurried from class to class, from subject to subject, imbibing in sips from the cup of knowledge, what his satiated palate would refuse in larger doses, and for the same reason, learning better how to avoid “learning” than to love it?

Through Montessori, the importance of sense training was brought home to us; through Dalcroze, the importance of rhythm. Is the day dawning when we shall realize that we *know* nothing, till we know it sufficiently deeply, till it is sufficiently absorbed and become a part of ourselves, body and mind, that we can make it a basis for creative expression? Our education has taught us so much “about” everything—yet, finally, is there anything we really *know*? Do our statesmen, our writers, our leaders in any walk of life inspire any faith in their inner conviction? Only too rarely.

So as one-time an Art teacher in schools—as later grown student of psychology and sociology, as a painter of pictures and writer of plays—I come by all roads to the same conclusion. Art cannot be considered a part, and that a small part only, of Education. It is a necessary basis for life, and as such enters into all branches of education. How better can we teach Citizenship than by the inspiration and active art expression of Civic Drama, performed by the children themselves? How better learn to harmonize those passions of the body for which civilized life provides no direct outlet, with the mental development which the same civilization favours, than by utilizing both in the creative expression of the self, whether in the form of music, dancing, painting, or song, or by the written word?

The main problem of the teaching of Art in the schools seems to me to be this, that Art itself has too long been regarded as a kind of embroidery on life, not the stuff of life itself. On the contrary, I say, that the whole of education is at best but an initiation into the Art of living, and Art, so-called, is but the flowering of the spirit, thus splendidly nurtured.



# Education and the Drama

(Reports of the New Ideals in Education Conference at Stratford-on-Avon,  
April 17th-24th, 1922).

By F. M. Baldwin

(*Mediæval and Modern Languages Tripos.*)

THOSE of us who have been present at Stratford during the weeks of the Birthday Festival know that feeling of "Anything might happen here!" that carries you about the friendly streets of the little town. Out in the workaday world "Drinkwater" and "Lena Ashwell" are high-sounding titles of remote dignitaries; in Stratford you can come across them in your after-dinner stroll, hang upon their words in true schoolgirl fashion or invite them to tea in the rôle of professional lionizer and—you are not struck dumb for your temerity!

The reason for this delightful state of affairs is, I think, the unifying power of great genius. Under the shadow of Shakespeare, as he broods over his river, we are all alike and the professional jealousies which mar so many great schemes in the outside world are here forgotten and laid at rest.

This unifying influence was typified in the Conference on Drama and Education by the meeting together on the most natural and friendly terms of teachers, actors, playwrights and laymen to discuss the only subject worth discussing nowadays—the future of the race. The "mere" teacher—of which I fear there are still a few in this enlightened age—came into close contact with that "terrible set of people," the actors, and found them to be not only a simple, charming, friendly race, but keen enthusiasts for the very things the educational world of to-day is fighting for: free creative outlet for every human being and the downfall of the commercial spirit. And along with this discovery that teachers and actors are fellow-pioneers came also the birth (here I speak personally as a "mere" teacher!) of a great reverence for the tradition of the art of the theatre—perhaps the most exacting of all arts, for its medium is the very stuff of life in each human being, the joys and sorrows each of us has experienced.

Sir Henry Newbolt, in his presidential

address on the first morning, cleared the decks for action when he stated that the England of to-day was divided into two schools of thinkers, those who believed that our only salvation lay in a return to the exact conditions of life prevailing before the war, and those who wanted to scrap the past England completely and start afresh. While committing himself to neither conviction, he suggested that only through the creation of new social values could all problems be solved, by the building up of a society based only on worth and on the assumption that every individual in no matter what walk of life has potentialities needed by society and should take his position therein according as he uses those gifts.

The first paper of the conference, read by Prof. Cornford of Trinity on "The Origin of Drama" seemed to foreshadow the *rapprochement* of the two schools of thought mentioned above, the traditional and the experimental. While frankly admitting that his theory of drama was largely hypothetical, Prof. Cornford showed the necessary connection between the accepted theory of the origin of drama as liturgical and the modern tendency to seek its basis in the workings of the subconscious. The subconscious mind, he believed, forms a compendium of racial experience; if we examine this "vertical deposit" of tradition as well as the horizontal, we shall be enabled more accurately to epitomize our own history. In the child as in the adult drama serves as a form of release for primitive emotions suppressed by the exigencies of social life. These primitive desires were of old "released" in the "vegetation-drama," symbolic of wish-fulfilment with regard to increase of crops; from this symbolization of wish-fulfilment sprang comedy and tragedy. Both arose from the desire to acquire capabilities which the ordinary mortal did not possess. In comedy the buffoon-hero in striving to lift himself above



his fellows is punished for his pretentiousness; thus our own wishes are fulfilled vicariously, but at the same time our moral sense satisfied by the ridicule which attends his efforts. In tragedy the buffoon becomes the scape-goat, who draws down on himself the wrath of the gods, thus giving us personally a sense of security, while arousing our pity for his apparently undeserved sufferings. A villain such as Iago is therefore "the repository of feelings we dare not voice," "the dark shadow" of the soul of Othello in all of us. But unlike the hero we can attain to self-knowledge without the wreckage of our outward lives.

After so scholarly and sympathetic an analysis of the development of drama, Mr. Masefield's paper on "Playwriting" came as a fitting sequent. His manner of speaking is not easily to be forgotten—standing shyly, almost awkwardly among us, with upraised eyebrows perennially astonished at the world about him, he spoke to us baldly, almost crudely, of the beauty of human life and the unconquerable nobility of the human soul. To him drama was simply the presentation of a conflict of wills, an arresting action arising out of no matter how well-known a story. Greek drama condensed the story and concentrated on what would be the modern last act; Shakespearean drama was "a great brooding on the consequences of the act," an obsession of the tragic hero by some idea which upset the balance of life and which destroyed him when the life-forces readjusted that balance. With two memorable phrases the address closed: "Man is a spirit and has access to a body of spirit encompassing the world," "Drama is the doing of an act of justice, the equal justice of God."

Mr. Masefield's lecture was followed by a performance of "Iphigenia in Tauris" in Gilbert Murray's translation, by the poet's own company of Boar's Hill Players, a body of enthusiastic amateurs whose rendering of Greek drama gave us much food for thought in connection with the two lectures heard that day.

On Wednesday, the second day of the Conference, Miss Lena Ashwell spoke to us on "Drama and National Life." She attributed the low state of the drama in England to two causes—the bad position of the actor, at once "petted idol and casual labourer," and the inadequate supply of theatres for

public needs. Both these evils arose from the dominance of the commercial spirit, which forced the actor, if he desired a living wage, to lower his standard and act in second-rate plays. The downfall of the theatre would be a national calamity, involving the loss of a power to promote purity of language, national self-consciousness and the breaking down of sectional barriers. Only through the co-operation of audience and actors could the theatre carry on its high tradition, a tradition which there was a tendency among amateurs to belittle nowadays. Miss Ashwell gave a short summary of her work in London suburbs, an attempt to found civic theatres in places accessible to the working-class in their leisure hours.

In the afternoon Dr. Rudolf Steiner, the well-known author of *The Threefold State*, gave with the most able assistance of his interpreter, Mr. Kaufmann, an account of the educational methods employed in his school at Dornach, the Goetheanum founded to perpetuate the spirit of Goethe's work and Shakespeare's influence upon him. In the Goetheanum a new science of movement, Eurhythmy, was the basis of all work. The child of 7 years who had passed the period of purely sense-receptivity felt the growth of inner spiritual needs which could best be ministered to by the musical and plastic elements in education. Hence the use of Eurhythmy, the language of movement in which each sound has its appropriate gesture.

Miss Cicely Hamilton in her lecture on Thursday morning, on "The Tendencies of Modern Drama," succeeded in arousing much healthy disagreement among her audience. She declared herself boldly for an aristocratic tradition for the theatre, according to which actors realized their apartness from the public and refused to pander to the lowest common factor of their tastes. Only thus could we get rid of the type of actor who exists to "get his laughs from the public" and the amateur whose work soon degenerates into vulgarity through concentration on the desire to please the public. The increasing popularity of the cinema arose from the fact that, owing to the unnecessary costliness of production and the lack of co-operation with the audience, no experiments were made dramatically, and stereotyped characters and situations were perpetuated. The only hope



for the theatre was to train the present generation to become a fastidious audience.

After the somewhat pessimistic though stimulating lecture of Miss Hamilton, the afternoon's performance of three small plays by the Citizen House Bath Players, under the direction of Miss Consuelo de Reyes, were beacon lights to cheer us on. Miss de Reyes first instituted the Citizen House play centre to help "harassed mothers" to get a rest from energetic children in the evenings! Out of this has grown a company of players, dainty, spontaneous and happy, able to share the responsibility of production, yet intensely alive to beauty. One could wish for such centres all over the country.

Friday morning and afternoon were devoted to records of experiments in dramatic work made in elementary and public schools. Mrs. Weller, whose work in elementary schools has been immortalized by Mr. Holmes in his writings, described the utilization of the play-instinct in children in dramatization of scenes from history and English lessons. She concluded triumphantly with the remark that nowadays the Board of Education itself had suggested the play-way in teaching English!

Mr. Sharwood Smith, Headmaster of Newbury Grammar School, described the effect of dramatic work on his boys as not only a training in elocution and poise of body but as a release for the primitive instincts in each boy, which had become rightly or wrongly—through a too pious upbringing—taboo. His boys produce yearly a Greek and a Shakespearean play; of the former he relates that a cook engaged to take up her duties on a Wednesday, refused to come then as she would "miss the Greek play at the School which she had never missed before."

Mr. Kenneth Tindall, Headmaster of West Downs, Winchester, stressed the need for less linguistic and more literary training in Public Schools, and advocated drama as the best method of acquiring that training and of providing a healthy outlet for the emotional nature. He suggested the choice of boys for dramatic work from among those who were not preparing for examinations or were concentrating on sport.

In the afternoon session Miss Beaumont described dramatic work undertaken with the boys of the Bolton Grammar School to correct their Lancashire accent. With nothing

but desks and chairs to help them, those boys had shown wonderful powers of character interpretation, especially of women's parts, such as that of "Ophelia."

Mr. Guy Pocock, Headmaster of the Dartmouth Naval Cadets' School, maintained the need for a vehicle for the self-expression of the child; drama provided this vehicle in language and movement. He advocated as preparation for the study and performance of Shakespeare plays the use of oral composition, first dramatization of scenes from history, then of ballads and tales.

Miss Elsie Fogerty, who followed Mr. Pocock, spoke chiefly on the need in the child's education for the spoken rather than the printed word. We have dulled our own faculties through too much bookwork, now we must teach children the value of rhythm in life, of the pattern-making in music, literature and art.

On Friday evening an extra session was held at which Dr. Steiner gave his audience a little more information about one of his schools, the Waldorfschule, where education proceeded according to the teacher's "artistic imagination."

As Saturday had been arranged for the birthday celebrations, only a short lecture was given in the morning to enable members of the Conference to be present at the unfurling of the national flags and to join in the procession to the poet's grave and birthplace with floral offerings. Mr. Henry Wilson gave an all too short lecture on the Eleusynian Mystery dramas and their educational uses, and illustrated his remarks with lantern slides of Greek vases, painted with representations of these mysteries.

On Saturday afternoon Mr. Granville Barker, supported by Mr. Whitmore, told us about the British Drama League and its activities. He pleaded with us for the formation of a "parliament of drama" to represent the interests of actors, playwrights and educationists." Only through a combination such as this could lovers of drama defeat the spirit of commercialism and acquire the National Theatre of their dreams.

Sunday, April 23rd, the real Birthday, was kept by the Conference through attendance at a lecture by Dr. Steiner on "Shakespeare and The New Ideals." He laid stress on Shakespeare's power to create characters out of the spiritual world and thus to provide a



constant and living source of help and refreshment for all who needed it. In a memorable phrase Dr. Steiner crystallized the genius of Shakespeare: "His figures live and act before one in the spiritual world, but figures from other writers seem to freeze and dry up like so many wooden dolls." Ideals, such as those which inspired Shakespeare, were ever fresh and were capable of harmonizing social life and leading to international unity.

The final lecture of a most stimulating series was given on Monday, the 24th, by Mr. St. John Ervine, on the "Drama and the Cinema." As one chairman had phrased it, we were to some degree suffering from "mental indigestion" from too rich intellectual fare and needed "black coffee." This Mr. St. John Ervine's most racy lecture provided; tired brains relaxed and confused ideas straightened themselves as, borne along on the flood of humorous reminiscence recited in the most melodious of brogues, we found ourselves absorbing new ideas and even unpalatable home truths with ease and appreciation. We were warned at the outset of the danger of confusing the cinema with the theatre in its aims. The cinema was radically opposed to the theatre, therefore we must face frankly its growing power and examine into the causes.

Mechanically the cinema was approaching perfection; spiritually it was responsible for the atrophy of the imagination. If the hero of the movie-play telephones, you must be shown the bell ringing, the receiver plucked from its hook, and the pretty heroine speaking into the tube at the other end! All of which could be imagined by an intelligent being. While the cinema of to-day atrophied the imagination, the novel of to-day pampered

it with impossibilities. In the novels of Ethel M. Dell, which the speaker had lately had to review, the atmosphere was one of cruelty and violence; the hero was regarded by the heroine as a bird of prey—"Not at all the way any nice young girl ought to think of her future husband!" A delightful dramatization of a passage in one of Miss Dell's novels must surely have annihilated all ardent "Dellists," if such there were, among such a distinguished audience. Then the *Daily Mail* serials got it "straight from the shoulder," when the speaker quoted, "Her hands fluttered helplessly over his breast" and besought us to "go out and try to do it!" Suddenly the jesting vein was gone and we were given the home truth, that all this decadence of cinema, theatre and novel arises from the fact that we are a convalescent nation, sick from the war, in which we lost vitality, only equal to appreciating second-rate plays and writings, because they demand less from our enfeebled brains. If we want ever again to produce great plays such as were produced by the Elizabethans, we must learn to believe in something as they did—ourselves, God, even Lord Northcliffe! Then and then only shall we be capable of facing great situations with courage, then and then only shall we be capable of bearing to see and write great tragedies. With this thought the 340 Conference members streamed out into the sunlit streets of little Stratford to pack their baggage, say good-bye to new-found friends and take up the daily round again. But not, I venture to think, unchanged. Three hundred and forty disciples and missionaries scattered to their respective homes all over the United Kingdom, but perhaps that "parliament of drama" is nearer to realization than ever before.

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## Book Reviews

**The Dalton Laboratory Plan.** By EVELYN DEWEY.  
London: J. M. Dent and Sons Ltd. 4s. 6d.

This book gives a very clear idea of the working of the Dalton Plan in schools, both in America and England. The preface gives a concise statement with regard to the scheme and emphasizes the necessity for development in education. The schools described are the Dalton School (Massachusetts), the Streatham County School (England), and the Children's University School (New York).

There are seven chapters, all very ably written, the first three elaborating the method of working in some detail, the fourth and fifth describing the two schools mentioned above, and what, in our opinion, are the most valuable chapters in the book, the three concluding ones dealing with the opinions of pupils and teachers, the Children's University School and the need for an improved education.

This method is above all the method of individual study, and should be very easy of application, particularly in schools run on the "self-governing" principle. It overcomes to some extent the disabilities of the large class, and while preserving grouping by grades, yet enables the individual to go at his own rate. Economy in equipment is ensured, and the school library made a much more useful adjunct to the school than it is under ordinary circumstances.

The graphs, contracts and assignments will commend themselves to the "record" lover, and furnish data for assessment of progress which could hardly be possible under any other system. These are all the more valuable because the pupils have a far larger share in their drafting than under the ordinary class system. The assignments are dealt with in a most interesting fashion, in fact if all studies were drawn up in like manner we should rarely find a pupil who was not thoroughly enthused with school work. The critical aspect of Chapter VI, dealing with opinions of teachers and pupils, will act as a guide to those about to take up the work, while the last chapter dealing with the need for an improved education is very helpful and inspiring.

We must quote one passage which, to our mind, constitutes the theme around which the book is written: "An educated person is one who has had a chance to learn as much as his natural capacity allows, and thinks honestly along the lines of his own temperament and personality, understanding his physical and social environment. Such characters do not spring into existence with manhood. They develop gradually from the day the individual is born. It is the school's business to let them develop."

We can thoroughly recommend this book as a concise, interesting, well-considered setting forth of one of the newest developments of educational practice.

J. E. T.

**An Experiment in Synthetic Education.** By E. C. WILSON. Allen and Unwin. 4s. 6d.

This book gives a brief account of work done in a school in which that much misused term "correlation" is obviously clearly understood. True correlation is the aim throughout and the value of the scheme, if carried out as suggested by the writer, will undoubtedly be great. Though readers may, and probably will, doubt the possibility of working such a scheme in its entirety, which procedure the writer herself, with her respect for individuality, would deprecate, the principles underlying the method are well worth consideration by teachers of children of all ages, but the book should be of special interest to teachers of older children (11-16).

The writer attaches great importance to the development of the creative faculty, the scheme outlined giving full scope for such development, as also for that of judgment and reasoning.

The relations instituted between teacher and child as a result of the working of the scheme—"comradeship in which both realize they are alike seekers after the priceless treasures of understanding," make one feel that much is being achieved as regards the advancement of educational ideals, as also does the readiness of the writer to acknowledge failure at certain stages and her desire to encourage the children to do likewise.

AN INSPECTOR OF SCHOOLS.

**Discipline.** By HERET. *The Rally* Publishing Dept., 39, Maddox Street, W. 1.

This book reveals in every page one who has been a keen and responsive observer of the play of life as found in the world of the elementary school and all the varied forces that play about it. Many a vital point is driven home with a story that is at once vivid and homely, a story treasured for its human interest though often cast in speech of rough mould. Tone, obedience, rest, language, and many other subjects are discussed with insight and humour, and reveal a mind tuned to the deeper graces of life and ready to share them with fellow travellers along the great and difficult pathway of the teacher.

J. R.

**The Misuse of Mind.** By KARIN STEPHEN. Kegan Paul, Trench, Trubner and Co. Ltd. 1922. 6s. 6d. net.

It would be difficult, within the limits set by a short notice, to examine critically Mrs. Stephen's interpretation of M. Bergson's philosophy, but fortunately there is no need to attempt such an estimate in view of the fact that in a prefatory letter, printed in the volume, M. Bergson has expressed his approval and appreciation of this essay. All that remains, therefore, for the present reviewer, is to give some indication of the value of this book to educationists and students of psychology generally. It must be remembered, in the first place, that Bergson is pre-eminently *the* philosopher of the New



Era, inasmuch as his fundamental standpoint is diametrically opposed to that of all other philosophers. He is the great advocate of change and a great opponent of what may be described as traditionalism, and it is in this connection that his value as a mental preceptor for the teacher is most apparent. "Bergson's principal aim," writes Mrs. Stephen very truly, "is to direct our attention to the reality which he believes we all actually know already, but misinterpret and disregard because we are biased by preconceived ideas." To put it in other words, we are all in danger of losing sight of the wood because of the trees; we are all in danger, through our mental habit of analysis and classification, of accepting as facts what are really only explanations of the facts themselves. We are burdened from our birth with mental conventions, which have the effect of preventing our approaching a subject impartially and judging it entirely on its merits for ourselves alone. By way of illustration, let us take what will have been for most of us a common experience. We are told by some person older and more experienced than ourselves, that a certain fruit possesses a singularly delicate flavour and is much prized by all true connoisseurs; we are invited to taste the fruit, and on doing so find that it is not agreeable to our palate, but—and this is the crux of the matter—in how many cases have we the courage to say straight out that the fruit does not please us? It is the aim of M. Bergson's philosophy to place us, in an intellectual sense, on our feet, and to teach us how to use our minds more efficiently for the purpose which for him is the only purpose really worth concentrating on, "the purpose of knowing for its own sake."

We hope that we have, at any rate, said enough to induce the reader to study the Bergsonian philosophy for himself, and he certainly could not find a better or more concise explanation of its cardinal feature than is afforded by the volume under review. It is of interest to note that this volume is but one in a series entitled, "International Library of Psychology, Philosophy, and Scientific Method." The object of this series is to convey to English readers what is best in international contemporary thought on fundamental problems.

IAN F. D. MORROW.

**Dreams and the Unconscious: an Introduction to the Study of Psycho-Analysis.** By C. W. VALENTINE, M.A. (Cantab.), etc: London: Christophers. 4s. 6d. net.

There are now three main schools of psycho-analytic thought, each taking its title from the name of an original thinker. Thus, we have the Freudian, the Jung, and the Adler schools—all interested in the same study but each pursuing its aim in its own characteristic way. Professor Valentine appears to be a follower of the Freudian school, and this fact, which does not in any way detract from the value of his work, must be borne in mind by the reader of his book. In his *Experimental Psychology of Beauty*, Professor Valentine proved that he was the wielder of an informative yet lucid pen, and that he was able to apprehend the difficulties which beset the path of the amateur psychologist; a quality too rarely possessed by the expert in any branch of study. Within the compass of the hundred and forty small pages of this present volume he conveys

to the reader in non-technical phraseology the nature, scope and aims of psycho-analysis, illuminating his exposition by means of very apt illustrations taken mainly from his own experiments. This is a book to be cordially recommended, both to the teacher and the lay reader.

IAN F. D. MORROW.

**Songs of the Countryside.** By RAE POLLARD. London: McDougall's Educ. Co. Ltd. 2s. 3d. net.

This is a collection of sixteen tuneful unison songs dealing with nature. The subjects range from birds and butterflies to fairies and moonlight. The words are simple and expressive, and the tunes are full of rhythmic and melodic beauty. The range of key is most varied, while the compass is within the reach of young songsters. The melody is written in both sol-fa and staff, and the accompaniments are simple and effective. A capital book for the junior school.

J. E. T.

**Ten Simple Dances for the Little Ones.** Words by LUCY M. SIDNELL, music by ANNE M. GIBBON. London: McDougall's Educ. Co. Ltd. 2s. net.

These are arranged, with one exception, on a nature theme, the dances providing lesson material and affording practice in simple steps and Swedish drill movements. Having a singing accompaniment, the dances can be taken in the playground, or, if taken in the hall, a piano can be used. Full directions are given, and eight capital photographs show the wee mites enjoying the dance games. The only criticism we have to offer is that perhaps too many directions are given; but the enterprising teacher can originate or pupils may suggest alternative actions and steps.

J. E. T.

**The Individual and the Environment.** Some aspects of the theory of education as adjustment. By J. E. ADAMSON, M.A., Director of Education (Transvaal Province). Longmans, Green and Co., London. 14s.

In this most interesting and informing work, Dr. Adamson conceives education to be the adjustment of the individual to environment, and develops his theory on this principle. Reality is considered as triple—nature, the social fabric and the world of moral values, and the book is divided into these sections. The problem to be solved is not the quantity of knowledge to be acquired, but to consider which is of the highest value in order to enable the individual to adjust himself to his threefold environment. This principle is in agreement with the soundest modern psychological research, and its treatment in the volume before us makes clear the purpose of education, not merely to the student and expert but to the man in the street.

The central conception of education is the "exploration" of the natural world, the "discovery" of the social world, and the "creation" of the moral world. Flexibility is not incompatible with stability. Self-realization and many-sided interest are two aspects of the goal. This attempt for the child to find himself is one of the highest aims of present-day education. In the modern individual and auto-education methods we find progressive practical teachers are exemplifying the truths here enunciated.



The first section deals with the world of "nature"—physical world—and here this is treated as the main focus of the curriculum of the primary school. *En passant*, we note with appreciation the ideal conception of educational organization as being based on the needs of the pupil and not on any arbitrary "class" division, and primary education, as we should expect from a Director of Education of an important Province of an Overseas Dominion, means what it always should mean, the "early stages of education," just as secondary means the "later stages," etc.

From 5 or 6 to the age of 11 or 12 the primary pupil should be concerned with exploring the realm of nature, selecting material and linking it to other subjects and interests. This follows closely on to the principles of Froebel, Herbart and Montessori, and Scott's *Nature Study and the Child*, a classic on the subject, upholds this view. There is no isolation possible in the primary school curriculum. "Co-ordination, and correlation" are two terms which have suffered from indiscriminate use, but we are pleased to note their employment by Dr. Adamson in their true use and function, nature to be the "core" and all the other subjects linking with it, special prominence in this connection being given to geography and science. The author sketches a ten-years' course in science, showing the natural transition from nature study and physical geography of the primary school to the physical science of the secondary school course.

Bosanquet and Bergson, who hold opposite points of view, philosophically agree on this belief in unity—the advancing towards an ideal in nature. The section closes with a fine comparative study of Ward, Bergson and Bosanquet ending on the note that "spirituality and not materialism is the ultimate."

The second section deals with the "World of Civilization" and emphasizes the spiritual nature of the social order, this second world being rendered stable by human law as the natural world is by natural law. The craving of the pupil for comradeship is innate, and the social environment is an integral part of his mental equipment. Emphasis is given to the dictum that "we live more in a social world than in a physical world."

The third section—the World of Morality—although the shortest is not by any means the least important, but is the crown of the book. Just as there is a unity of the physical world and the social world, so there is unity in the moral world. The doctrine of psychical continuity is enunciated, the supreme task of education being to obtain the voluntary enlistment of each pupil as a member of a moral social order. Self-realization, in this sense, is the realizing of the maximum of individuality when in harmony with others, or, in other words, the moral order must be created and sustained by behaviour. The function of social heredity is to pass on the gains that advancing civilization brings. Here we have a clear exposition of what is meant by tone and tradition. R. L. S., in his *Lantern Bearers*, gives us the same thought—the torch to be handed on undimmed. The order of moral growth is as sure as that of physical growth. The pupil helps himself by self activity in this region, as well as in the physical. The centre of creative evolution must be within the pupil's own personality, and the seed will germinate in its own good time.

We are very grateful to Dr. Adamson for writing such a practical as well as idealistic book at such a time as this, when education seems to be in danger of becoming truncated, mutilated and rendered ineffective by threats of drastic economy. Such a high conception of the value and function of education in its problem of adjustment to environment deserves to be widely read by teachers, administrators, and all who have the welfare of education at heart and who believe in it as the means of helping mankind in its upward climb to the ultimate reality—"God Himself."

J. E. TOLSON.

**The Teaching of History: General, Political, and Social.** Pitman and Sons (New Educator's Library). 2s. 6d.

This little volume in the New Educator's Library will be of interest to every teacher of History. It is probably the most authoritative book of its size on this subject, every section being the work of an expert. There are eighteen sections of an almost uniformly high standard of excellence, which cover the whole of British History. It is, perhaps, unfortunate that the chapter on Current Events should be the shortest, but presumably the intention is to leave this difficult question to the discretion of the teacher. The book is no "guide to teaching for the non-historian," but, as a convenient summary of modern ideas, it is well worth 2s. 6d. to all who are interested in History.

**Statement on the New Psychology.** (Circular published by The Uplands Association, Hill Farm, Stockbury, Kent.)

This pamphlet takes up a cautious attitude towards the new psychology. It points out that both the "old" and the "new" psychology deal with "unconscious factors in relation to the problems studied." The new psychology attacks the problems of behaviour and the emotional life, while the older psychology is concerned with "the problems of the growth of knowledge."

It acknowledges the value of the new in regard to the problems of repression, self-expression, sublimation, and the necessity of frank and wholesome treatment of the natural curiosity of children about the facts of life.

It deprecates the basing of the knowledge recently gained of psychological laws on the exclusive study of abnormal cases, but utters a timely warning against the indiscriminate submission of normal persons to psycho-analysis.

The pamphlet sounds a useful note in pointing out that "the need of the moment is not a widespread application of the new theories . . . but a close and critical study of them."

S. REYNOLDS.

**The Teaching of Geography and Economics.** (New Educator's Library.) Pitman and Sons. 2s. 6d.

This little book is intended to give a summary of the views of authorities on the teaching of the different aspects of geography and economics. There are nineteen essays, of which only three are entirely on economics. The essays are not uniform in character; some writers confine themselves to



broad teaching principles (*e.g.*, Prof. Macgregor's *Political Economy*), while others give a summary of subject-matter (*e.g.*, Mr. Hink's *Map Projections*). A more systematic treatment of reference books would greatly add to the value of this work; some essays have no list appended, while others have a very incomplete one. Dr. Fleure's valuable contributions to the subject are omitted from the list of books on Historical Geography, while Lyde's *Europe* would be more to the point than either of those quoted. The book is hardly explicit enough for an amateur, though specialists, while finding little in it which is entirely new to them, will welcome a remarkably concise and suggestive record of expert views on two subjects now undergoing such interesting development.

ELSIE K. COOK, F.R.G.S.

**A History of the Perse School, Cambridge.** By J. M. GRAY, B.A. Bowes and Bowes, Cambridge. 10s. 6d.

This interesting book sets plainly before us the ups and downs of the school, from its foundation under the beneficent will of Stephen Perse, who died in 1615, until the present day. Among many quaint details we are told that Perse was not himself a very bookish man, for on his death his library was valued at less than half of the worth of his wardrobe!

The school is specially known to-day, owing to the strong initiative of Dr. Rouse, whose sterling leadership began in 1902, and still continues—long may it flourish. The pioneer work of Mr. Caldwell Cook has also deservedly attracted the attention of all educationists. The work of these men is so well known that it only needs bare mention here. The records of the three centuries' life of the school, leading up to the present climax, afford us interesting reading.

W. P.

**Geography—Physical, Economic, Regional.** By JAMES F. CHAMBERLAIN. J. B. Lippincott. 15s. Illustrated.

This is an attempt to combine in one volume a general physical and economic geography of the world, and a detailed regional account of the United States. The physical section is too sketchy according to English ideas to be of much value; but the economic section contains much valuable material not easily obtainable elsewhere, and the account of the United States is on fairly good modern lines, the natural regions well delimited, and the question of towns and their growth dealt with rationally and interestingly.

The illustrations are abundant, arresting to the eye, and unhackneyed, and the book is written in the breezy colloquial style characteristic of the "serious" articles in American magazines. This style makes very easy reading, but is so lacking in beauty and dignity that one hesitates to recommend the book for the use of children; but the abundance of interesting material that it contains should make it valuable to teachers.

The book has two grave defects, *viz.*, very bad maps of an old-fashioned illegible type, and an index so inadequate as to be quite useless.

GERALDINE COSTER.

**Work and Worship.** Essays on Culture and Creative Art. By JAMES H. COUSINS. Ganesh and Co., Madras, R.2.

Mr. Cousins justifies the title of this book by the derivation of the word culture and the dual meaning in use in modern language, but it is a little misleading, for the subject matter of the book is confined to one meaning alone and creative art is used almost entirely for painting, only occasional references being made to other expressions of the creative instinct.

Mr. Cousins is (like the reviewer) a great admirer of the modern school of Bengal painters, and frequently uses them as illustrations of what art can be and do. He finds the Japanese, while excellent along certain lines, deficient in inspiration. His Chapter VIII, on the varieties of art-expression, in which he traces the effect of physical environment, religion and racial temperament on the art of a country is most suggestive. One may well join issue with him in his statement that "All the arts are untrue, inasmuch as no part can express the whole, and they become the more untrue the more they try to live up to the illusion that art should be true to nature and life." Surely there is a truth in the part, and if the artist can show the underlying spirit expressed by the part he cannot be said to be untrue.

Mr. Cousins pleads for the education of all five senses, and we can agree with him that smell, taste and touch should be trained. For the sake of the community I shall lay special stress on smell, as it is the special sense of the fifth race and lamentably wanting in most people. His statement that tragedy is incompatible with a belief in reincarnation and, therefore, is not prominent in Hindu literature, is again worthy of consideration, as is his chapter on "The Characteristics of Culture."

K. B.

**The Child and His School.** By GERTRUDE HARTMAN. Dutton and Co., New York. \$3.

This is a most careful and elaborate compilation, 248 pages long, bristling with ample extracts from leading writers upon education, swelling with lengthy bibliographies.

The book is almost entirely devoted to the Science of education. An occasional admission that education is also an Art comes with a shock of surprise. It is therefore by a freak of fate that it has been handed to me to review, since I, though by no means despising the aid of scientific theory, think of education primarily and essentially as an Art.

I am therefore in obvious danger of being unfair to Miss Hartman, which I do not want to be, as her book has undoubted value. But when I summarized my own views on education, I said, as a first and last essential: "You must love the children all the time, with a deep and understanding love, and count it the richest reward that the world can give if they love you in return."

This note, to me so vitally needful, could surely have found expression somewhere in *The Child and His School*.

W. PLATT.







# The Outlook Tower

## SUGGESTION AND AUTO-SUGGESTION IN EDUCATION

Suggestion and auto-suggestion have become matters of "practical politics" in the realm of educational practice. M. Coué would be the first to admit that suggestion in theory and practice is no new thing. But to him we must give the credit of reiterating the ancient truth in terms of modern thought, and of emphasizing, with cogent and eloquent illustrations, the paramount importance of *auto-suggestion* as compared with suggestion. The theory—to be found in Plato's *Phædrus*, and to which reference is made in exquisite terms in Pater's *Marius*—"which supposes men's spirits susceptible to certain influences . . . acting, . . . like potent material essences, and conforming the seer to themselves as with some cunning physical necessity"—has discovered a modern interpretation and a vivid application in M. Coué and his Nancy School of Auto-suggestion.

To the teacher auto-suggestion brings a message full of import. M. Coué's emphasis of the Law of Reversed Effort, by which he reveals that if the Imagination and the Will be in conflict it is the Imagination that wins, has given the teacher a new power to wield. Stimulation of the imagination is shown to bring about automatically all those amenities for which the educationist has laboured so long by appeals to the Will.

M. Coué holds that all real suggestion must be auto-suggestion, for unless the suggestion be accepted by the subconscious of the pupil it cannot take permanent effect. He has defined suggestion as "an active process which goes on in the interior of the individual and whose starting point is an idea." It is for the teacher to supply that idea, to surround the pupil with influences that make for beauty, strength and growth. It is for the teacher to see that the suggestions that reach a child are the right suggestions. "If suggestive action be not exercised methodically, it will be exerted by chance, in the form of the countless spontaneous suggestions which daily life presents to the child's mind. When we take this suggestive action

under our own guidance, we can ensure that it will be beneficent."

Charles Baudouin in his book, *Suggestion and Auto-suggestion*,\* gives an instance of the use of M. Coué's method by a teacher in Geneva. "Every Monday, when the week's work begins, she writes on the blackboard the 'resolution of the week.' In a brief phrase this summarizes and aims at correcting some fault in conduct or in methods of work which has been epidemic during the previous week. The children copy the formula, and collectively take the good resolution." Mr. Norman MacMunn, of Tiptree Hall, is carrying out a similar experiment with difficult boys. The results have been astounding. At morning assembly his pupils put themselves in a quiescent state and Mr. MacMunn repeats the Coué formula, after which he enumerates the qualities to be awakened. Mr. MacMunn is proving that by the use of auto-suggestion, "not merely will the child learn self-control, not merely will he develop his physical energies and be helped to resist disease, but in addition he will be able to develop (in a degree hardly conceivable by those who have not seen the method applied) his working powers in all fields . . . in especial he will learn to *like* his work."

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## WILL V. IMAGINATION

There is a good deal of discussion among educationists on the Coué theory of the inferiority of the Will to the Imagination, and we are inclined to believe that it is because M. Coué and his School are using the term Will in the restricted sense of the personal Will of the normal consciousness; but, if we realize that the chief aim of character building is the surrender of the lower self to the higher or larger Self, we begin to understand the place of will in the narrow sense in relation to will in the wider sense.

To perceive the right perspective of the new psychology, it is important to differentiate the Unconscious into the subconscious, the super-conscious and the midpoint of conscious awareness. It is the will of this

\* On loan from the New Era Lending Library.



central consciousness that is defeated by the imagination through auto-suggestion, not the will of the super-conscious. When imagination, conscious will and super-conscious will are in harmony a genius is revealed.

In the psyche are enshrined all potentialities and the whole aim of evolution and of education is to render these latent powers active through external stimuli. Education is release of power, expansion of consciousness, the widening of the conscious awareness into closer relationship with the super-conscious.

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### FACULTY V. KNOWLEDGE

No study is in itself of great value (except for examination purposes). The real power of knowledge lies in faculty acquired, in breadth of vision, in capacity to comprehend and control the external universe, in the understanding of men and manners strange to native custom; it is to perceive the virtue in ideas and acts opposed to personal temperament.

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### LIFE, THE GREAT EDUCATOR

All experience is necessarily educative, but at school, during childhood and adolescence—years of high suggestibility—there is a concentrated period for the application of special stimuli for the purpose of awakening moral, mental and emotional qualities. It is then that the child's unconscious absorbs most completely suggestions from the persons and things surrounding him.

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### THE OLD TEACHING V. CREATIVE EDUCATION

Creative education is founded upon auto-education and since, in order that auto-education may exist, the subconscious must accept the stimuli presented, it follows that such stimuli is more readily assimilated by the subconscious when the imagination is awakened by natural interest and desire. The child learns more readily when left free to study in his own way, free to express himself in accordance with his inner urge.

It is essential to realize that there is a profound difference between the old method and the new. For example, think of the old method of giving an art lesson. The children

are set to draw a model regardless of whether it is attractive to them or not, the teacher going round from child to child, supervising the work. Compare this with the method in Prof. Cizek's school in Vienna in which the pupils are free to draw anything they fancy. Anyone who has seen the exhibition of the work of these pupils cannot doubt but that Prof. Cizek has discovered a way of evoking latent talent to a marvellous degree. Again, compare a grammar lesson of the old style, in which the mistress endeavours to *teach* the parts of speech, with a Montessori grammar lesson in which the child is left to discover for himself the relation of one part of speech to another by using the apparatus.

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### FREEDOM ONLY RELATIVE

Freedom plays a large part in the new methods of education such as the Montessori Method, the Decroly System, the Project Method, Dalton Plan, self-government, free time-tables, and expression through drama, music and crafts. They evoke self-expression through freedom of the creative impulse. This freedom, however, is only relative. There is no complete freedom at this stage of evolution, for we are all subject to suggestion, and it is here that the extremist in education fails to realize the true meaning of the new psychology. He says that the child must be perfectly free and imagines that the child will be entirely guided from within, and will, therefore, be expressing *himself*. Whereas, what is really happening is that external stimuli from environment, from the personality of teacher and companions, from cinemas, posters and a myriad other influences, are constantly acting as suggestions, some of which are accepted by the subconscious to become stimuli for imitation in action. It is noticeable that in Intelligence Tests the degree of suggestibility is one of the indications of the degree of normality. High suggestibility indicates the normal or supernormal intelligence, while unresponsiveness is a sign of subnormal mental capacity.

The great secret of suggestion lies in realizing the difference between suggestion presented in such a form that through the Law of Reversed Effort it is rejected, and suggestion, presented through environment, atmosphere, an attractive personality or apparatus designed to fill the needs of the



developing psyche, which is more easily accepted by the subconscious and becomes auto-suggestion, involving expansion of consciousness.

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## THE PERSONALITY OF THE TEACHER

It is unfortunate, but nevertheless true, that success in the new methods of teaching depends just as much, and in fact more, upon the personality of the teacher as the old methods. But the teacher of the former glimpses the true meaning of education and realizes that it is essential for her to understand psychology and the laws of human growth, whereas the latter is versed chiefly in methods of presenting facts, of arresting attention by questions and answers and various devices on the blackboard. The teacher of the new school can no longer afford to be cut off from the trend of the world's culture. The richer the nature of the teacher the deeper will she reach to the sources of inspiration and imagination within her pupils. There will be no stage in their interests at which she will be found unilluminated.

The art of the new teaching depends largely on creating the atmosphere, the environment, in which spontaneous interest can be aroused and the provision of a variety of apparatus, books and crafts with which the child can satisfy his interest.

We can hear the old-fashioned disciplinarian exclaim, "If all learning is made so easy, then when the child, later in life, finds himself confronted with the difficult and uncongenial tasks he will be unable to make himself tackle them." This argument is psychologically unsound, but we have not space to demonstrate this at length now. Suffice it to say that most of us would find our difficult tasks easier if we would re-orient our views in the light of the new psychology.

Suggestion must, therefore, be understood to be one of the most potent forces in education, and should be studied and used consciously. It is of great comfort to the teacher who is confronted by the fact that she still has the old forms to face, the large class, the hideous school building, the old-fashioned equipment, the lingering effects of "payment by results," for notwithstanding all these she can put the spirit of the new education into

practice. Think of the suggestions that, during history or geography lessons, can be thrown out for the promotion of international good feeling and brotherhood, of the tolerant views on moral and religious questions that can be given in the scripture class, of the stretching of the imagination and the understanding of human character in dramatic work.

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## CREATIVE SUGGESTION V. CENSURE

The teacher must be careful never to make suggestions of inferiority or incompetence, of critical fault-finding or of assumptions that a child is untruthful or afraid, but rather must she give the counter-suggestion of belief in the child, of improvement perceived, of encouragement. A child who is constantly told that he is stupid or untruthful will inevitably become so. "It is far better policy to show great surprise that so good a child, one habitually truthful, etc., could have to-day made you believe that it was a liar, when you know perfectly well that it is nothing of the kind." Or again, a child told that he is no use at mathematics or who is taught by a teacher who is antagonistic to him, will develop a complex with regard to mathematics which will prevent him from developing mathematical ability until a counter-suggestion is supplied. Such a boy went to M. Coué saying that he was top of his school in every subject, but could not do mathematics. After six months' treatment by M. Coué he was top of his school in mathematics also.

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## AUTO-SUGGESTION V. PSYCHO-ANALYSIS

The word complex reminds us that there is a tendency in some quarters to consider that auto-suggestion and psycho-analysis are opposed to each other. This is not so, they are complementary. In cases in which spontaneous tendencies of an individual have been almost entirely obscured by adverse suggestion, psycho-analysis will reveal the genuinely original tendencies upon which suggestion can work for the healing of the personality. We have as yet only touched the fringe of the science of the psyche, but



even the fragments we have illumine all our educational methods. Now, as always, when a new idea raises its head among us there are those who would trample upon it, and so we read in the Press of a speech by Dr. Lyttelton in which he is reported to have said, "Our English sense of humour saved us from adopting this system of M. Coué, which was ridiculous, because it was in direct disobedience to Christ" ! This kind of thing is a sure indication that something new is upon the horizon of human thought, something which, especially in the field of education, will "help to heal the wounds of the world."

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### THE NEW ERA IN BULGARIA

A monthly magazine of pioneer education, *L'éducation Libre*, has been started in Bulgaria, the first number of which appeared in September. It co-operates closely with the three editions of THE NEW ERA and adopts the principles of The New Education Fellowship. The Editor is Prof. D. Katzaroff, rue Botew 13, Sofia, Bulgaria—the subscription 50 leva per ann. All readers will wish the new venture a great success, and will, we are sure, make it known among their friends connected in any way with Bulgaria.

Prof. Katzaroff is very much hampered in his work by the present condition of exchange, which makes it impossible for him to procure the books from England that he needs in order to keep in touch with the new methods and movements over here. If any kindly readers would send small sums to us for the purpose of providing Prof. Katzaroff with books and journals, we would most gladly select these and mail them from this office.

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### LINKS WITH ITALY AND RUSSIA

Our efforts towards international co-operation are slowly bearing fruit. In Italy our Principles are published in *La Cultura Popolare* (via S. Barnaba 38, Milan) and a review of our French edition appears in this magazine each quarter. In Russia our Principles are published in *Pedagognitscheskoie Obosrenie*, a magazine of the new movements in education under the direction of Prof. Braun, Lietzenburger Strasse 11, Berlin, W.15.

### EXPERIMENTAL WORK IN SCHOOLS

We are steadily compiling our lists of schools in which experiments are being tried, but we are not receiving as much information as we would like. We want to extend the list of schools published in this number. We shall be most grateful if readers will help us to complete our lists by sending us information concerning :

Experimental work in Elementary and Nursery schools.

Experimental work in Secondary schools.

Experimental work in the Colonies and Foreign countries.

Names of Montessori schools.

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### "POSTS WANTED"

We often receive letters from teachers asking if we can help them to find posts in schools where the new ideals are practised. They have come across a copy of THE NEW ERA, and are delighted to find that there are actual schools where their dreams have become fact. We will gladly assist principals to find teachers and teachers to find the posts they want if particulars are sent to us.

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### OUR SPRING VISIT TO FLORENCE

(MARCH 27—APRIL 19, 1923)

We are arranging a three weeks' course of lectures on Italian history and art at Fiesole, Florence, in the Spring. Lectures and excursions will be held on alternate days in order to allow visitors to be thoroughly prepared for what they see. A few of the lectures are as follows: Old Civilizations of Italy, Mediæval Florence, The Revival of Art and Learning, The Renaissance, The Medici, Savonarola. After each lecture visits will be made to the museums, palaces, galleries, etc.

There will also be a week-end conference between members of the New Education Fellowship and Italian educationists of the new school.

Inclusive cost of tour, £30. Further particulars and form of application can be obtained from this office. Names, together with a deposit of £2 per person, must be in our hands before the end of the year. Address inquiries to *The Secretary, THE NEW ERA, 11, Tavistock Square, London.*



# Fellowship (Community) Schools at Hamburg

By Elisabeth Rotten, Ph.D.

(Translated)

"No punishment, no external repression," "Emanating from the child," "From liberty to community (fellowship)," by each one of these formulæ the spirit of the new schools at Hamburg may be designated, and their depths may be sounded down to the spiritual impulse which, being no longer expressed by words, constitutes the dynamic force for all these experiments. Enlarging from one or other of the above sentences in all possible directions, one may encompass the field of the ventures and experiments to which a body of teachers may be led, who start out from such lines, and who apply them, firstly to themselves and by ever renewed self-examination, in dead earnest.

Yet by these formulæ the essential is but indicated and not described. What is growing and taking shape in these schools of Hamburg is not a method that can be *learned*, not a recipe, a panacea, but a highway to Life. Internally it is defined in its direction from within, but without dogma. It is free as life itself. For this reason the young group of teachers repudiates the title of Fellowship Schools with as much reason to-day, as it had been joyously bestowed three years ago by the parents. The latter chose it with the feeling that only by close fellowship and the combined good will of children, parents and teachers alike could the school obtain a new meaning and value in life; the teachers repudiated it because they declined to see denoted by a name, a something attained, a something distinctive, that could never be a possession, but must be daily acquired and born anew. In their honesty, which distinguishes these seekers and strugglers in the midst of their constructive work, they admit that they have as yet no more passed through the stages of fermentation and chaos in their schools and realized perfect fellowship, than the state, public and private life, government and politics have arrived at unity out of their antagonisms.

There are two facts which give to the Ham-

burg experiments and to these formulæ (that can as well lead to new, much refined routines, as to creative new life) their inherent power. These new schools did not rise out of a revolutionary movement, a sudden seeking after something fresh, or an imitation of existing successful reforms. Rather did they represent the natural, organically grown expression of a movement of culture and liberty deeply rooted in the masses and democratic in character, which has ripened and become strong through external repression. Their founders, the working classes of Hamburg and a body of elementary teachers who are well acquainted with the soul, the wants and the powers of the people, and who are in dead earnest concerning liberty, brought them to life and not the learned body of psychologists. Their faith that liberty, creative life and realization of the Divine in the Human are one, is so strong that they fearlessly pursue the road of liberty to its end, if needs be, across chaos and running the risks of misuse and temporary retrogression. Their courage, derived from unlimited love and inner experience, enabled them to endure even the disorders which they abhorred and which the children themselves detest, until such time when they would be surmounted one by one by the spirit of fellowship arising from within.

In the school, "Am Tieloh," in the suburb of Barmbeck, which at first was the most overcrowded, a group of thirteen-year old children despaired of the possibility of quiet work amidst the surrounding noise and interruption. Some boys were ready to give up altogether and exclaimed, "If we had only stayed in the old school . . ." when a neighbouring group called a general meeting on the question of "Order in our School." The leader, a girl of twelve, conducted the meeting in a quiet and efficient manner, notwithstanding frequent interruptions. Grave charges and counter-charges were made, which met with neither contradiction nor defence. Each group found in itself a part of the cause of the common charge and



endeavoured to remove it from its own group and not from that of the others. The first-named group then hit upon the idea of transforming an attic into a classroom, of sharing the cleaning and painting and making of furniture and suchlike occupations. Thus was born respect for each other as well as the desire for quietude in order to enjoy the place which had become beautiful and cosy. Soon it was said of this group, which formerly belonged to the most undisciplined, that they took better care of their room and also of the school in general, than any other, that they lived more thoroughly the spirit of community and shaped their lives accordingly. Yet their teacher had at all times refrained from interference, and left the children to fight out and decide their own problems alone, only now and again tendering his advice.

Arising thus from existing circumstances, amid spiritual atmosphere, was formed, on a small scale and in anticipation of the future re-formation of social life, a piece of Reality, which constituted the basic impulse and hope of the slow, internal preparation of the creative work undertaken by the Hamburg teachers: viz., adjustment of the creative faculties of the individual to the economic process of production by substituting mutual aid for separate desire for accumulation and success.

Why should the soil of Hamburg prove more successful for such a venture than any other? However long the repression of the lower classes by the kings of commerce may have lasted, there blows a breeze in the "free Hanse-town" different from that in other parts of Germany; engendered by the keen, salt air of the North sea, the biting humour and almost heaviness of the coast-dwellers, the spirit of widespread commerce weaves threads with other nations and even red tape is woven with sufficient loop-holes for the human yearning towards freedom, while a deep rooted sense of home is attuned to a cosmopolitan feeling. Above and below, employers and employees in individual cases, are just as antagonistic in Hamburg as elsewhere and yet in both there reposes, despite the outer struggle, an innermost kernel, a confidence, a will in the direction of Unity and of profitable interchange in the formation of creative world-management, world-community, world-fraternity. Better expressed: in the keener sea-breezes of the Hamburg

harbours, connected by their world-shippings, there can arise a spontaneous and purer self-expression of that which moves the hearts of humanity in Germany, and in other nations, and brings them nearer to each other. That which is already existing deep down, in spite of political strife, animosity and estrangements that may separate them externally, is the longing for the kingdom of peace in which each shall serve the other, each free and yet bound to others in simple truthfulness and love.

The Hamburg group of elementary teachers has long been in advance of the rest of its German brothers in its ideals and in its attempts at their realization, Saxony and Thuringia coming next. This group has always been inclined towards politics, without being party-political. It has been a friend of the people and opposed to purely intellectual education. Its first expression was the foundation, towards the end of the eighties, of the Free Stage of the People drafted from the Hamburg Workmen's Union with a view to self-education in Art of the labouring classes. The elementary teachers took an active part in this under the leadership of Alfred Lichtwark.

In connection with this there followed in 1888 the founding of the Committee of Children's Plays which was inspired by their leader, Heinrich Wolgast, through his book, *The Tragedy of Youthful Literature*. This Association is still in existence. This was nothing more or less than a rejuvenation of pedagogy through the spirit of art, arising out of the firm belief in original creative activity and in the presence of the divine spark in every human soul. This was the harbinger of the gathering in 1913 on the Hohe Meissner mountain in Central Germany of 1,000 young people of both sexes and from all parts of the country for the Festival of Youth. The object of this assembly was the unification of all the movements of young people in the direction of social reform and self-education; the realization of the inner realities of life as opposed to the conventional, and of the spiritual as opposed to the material.

The Convention was indeed illuminating and inspiring, but the way to realization is long and arduous. Here, as also in Hamburg, it is necessary to unite the insight of elders, who are still young at heart, with the less mature efforts towards progression of the



young. The educational reform in Hamburg was never the special desire of the professional class. The educational system of the schools was reformed by the children, by life and by the people themselves who wished to do away with those aspects of modern city life which were detrimental to the growth of character, and to full and creative power. The clear thinkers of the Hamburg Workers' Union, who were suffering under the barrenness of the fight for freedom conducted on purely political lines, recognized this clearly. These illiterate people of the wage-earning class, who themselves had no more hope of reaching inner freedom, felt and believed that the children, if brought up in a realm of joy and freedom, would easily overcome all those obstacles which were too great for their elders. It cannot be insisted upon too clearly that this victory was only realized with the active help and moral support of these hard-working men and women.

Since 1896 the Hamburg Teachers' Association of Artistic Education had been working hand-in-hand with the National Pedagogical Union, and important art leaders of the nation helped the promotion of a quite new scheme of drawing in accordance with the needs of the children. Similar attempts were made in the realm of literature in which they trusted to oral or written representation instead of prescribed essays. Hitherto unintelligent regulations have hampered the time-table and have laid down certain rules for the teachers. The people's movement refused thus to be cramped. Jensen and Lamszus then carried on their experiments in spite of these regulations, and their children have succeeded in producing literary and artistic work, the merits of which it is impossible to deny. Reading and writing in the lower classes are not taught in set lessons, but the psychological moment is awaited when the child itself demands such instruction, as the result of its activities in painting, modelling, observation or meditation. In every normal child such urge is awakened in its own due time and stimulated by its activities and efforts. \*Any time that is lost by the late unfoldment of these faculties is more than compensated for by the driving force given to this faculty by spontaneous interest.

But isolated reforms do not satisfy the educational enthusiast. In spite of pressure

and restriction from school authorities the teachers are realizing more clearly that the way towards reorganization is the complete organic reconstruction of the school through the awakening of the child's spiritual nature. Already since 1906, the teachers' committee has been fighting courageously for complete freedom for the child. This also cannot be emphasized too clearly in connection with their development. They do not want experimental schools in order to show what can be done, but they wish to experience what the child is capable of bringing forth when free from all outer circumstances and bound only by the inner urge of reality. To every such demand by the revolutionary teachers, the authorities opposed a still more compulsory scheme. Only in 1912 was there a real change in the governing bodies when the stolid resistance to tradition was overcome. The scheme for experimental schools was thus at last worked out by the authorities and teachers together, and was ready to be put into execution in 1914 when, alas! owing to the war, it had to be abandoned.

In 1917 it came to the fore again and had progressed so far as to do away with time-tables, which were to be replaced by a scheme of work with which the parents were to be intimately associated. Thereupon new difficulties arose, but the Revolution finally swept this away and in the very face of the political battle the workers of Hamburg joined forces for spiritual emancipation with the spirited, enthusiastic revolutionaries, and on November 12th, 1918, a group of young teachers conquered the Bastille of school management. The Socialistic Councillor for Education withheld the long hoped for complete freedom from time-tables except for those who were sufficiently keen to accept this great responsibility. All the elementary schools were given freedom either to continue with the old scheme or to work according to a scheme which had been previously put forward by the reformers, or again, to strike out on their own lines without any definite plan or aim and to work out their own schemes in conjunction with the children. That the majority of schools were not yet ready for this complete freedom is clearly shown as they chose the scheme which had been drafted by the reformers.

Two teachers, Carl Götze and William Lottig, undertook to secure the staff for two



new elementary schools who wanted complete freedom from any regulations of school authorities of any kind, and further, they undertook to fall in with the life of the children themselves. Their sole support was their own inner guidance through belief in the child and the trust and co-operation they received from the parents.

The labouring-class parents of whole districts of Hamburg awaited the call of the teachers for reform in the education of their children in the sense of human freedom; if authority had not opened the way it would have been forced from below. April, 1919, saw the foundation of the experimental (Community) schools at Berliner Tor, and at Telemannstrasse as well as the Wendeschule in the Breitenfelderstrasse, and during Easter, 1920, the school at Tieloh. Common to all was the firm resolution to face the children without punishment or exterior compulsion of any kind, as from one human being to another, and to be led solely by the recognized needs of the child; freedom from all stereotyped aims; education as a road, as dynamic life, an end in itself, modelling and yielding culture without ceasing. They aimed at turning away from the material, turning towards the soul, which knows itself as one with the body penetrated by it. Work of the old and the young was in common. They gathered together the children, boys and girls alike, of course, who were found in hospitals or suchlike places because of the occupation of schools, or the over-crowding of same or who had no school to go to. They differed in the degree of co-operation between parents and teachers, in the time it took to group together a body of teachers. Common again to all was chaos as a first result. Picture it, the voluntary yielding up of all externally guarded authority of the teacher, on the other side children accustomed solely to the discipline of obedience, to threat of punishment, fear, and in some cases, the urge of ambition. The fact that chaos supervened the removal of outer restrictions, which were only a discipline that had been *acquired*, was a certificate of the inadequacy and condemnation of the old teaching methods. It is to the Hamburg teachers that a crown of honour is due, who with heroic deeds and for the sake of the redeeming spirit of liberty, dared to take upon themselves complete disorganization, the outbreak of brute force,

*danger* even and misuse of freedom. For it was no small thing for 600-700 children and 20-25 teachers, male and female in each case, to find fellowship from within, to form groups, to stimulate the will to work, to discover desires in common and link them together without rules, to make such children feel at home, who were strangers or school-shy or school-haters, without courting them, to awaken all the latent good through joy and confidence and to support losses of children through the reaction of sundry parents. High tensions between teachers caused by clash of strong personalities had to be transmuted into driving, but not exploding, force. Whoever, in Hamburg, has walked from one school to another, and several have been since added to the above named, especially the Settlement school, Langenhorn—will know that each one has a distinctive destiny because each one is a distinctive organism, but each carries its own particular impress of the same spiritual law that gives form and sequence, rejuvenation and creative power to all existing life. The children's bright eyes, their frank speech, their habit of remaining the same whether teacher be present or absent, their copybooks, the maps and walls containing pictures of true infantile, self-found answers, in artistic form, of the young soul to the impressions of the outer world: all these speak with greater eloquence than the enumeration of details could do, of the inherent order and creative force which, never shackled, ever renewing itself, has been the reward of passing through chaos. A few concrete examples as far as space permits:—

Classes according to school age—with the exception of the youngest children—are abolished in several cases, but retained in others, and based on communal standard, in such a manner that constant change of classes and working groups in different subjects, occupying older and younger children, takes place. At Berliner Tor the forms consist of children of all ages who have grouped themselves around certain teachers. Nowhere has subject matter been predetermined or organized; but it has been proven during the past three years that *all* children, although of different ages, finally demand the same things as a means of understanding the world around them.

After eight years of schooling, the children, on the whole, leave with at least the usual



elementary knowledge which is considered absolutely necessary for even the simplest of vocations, but with this difference, that they possess capacities which they have made through their own efforts in response to the needs which have been awakened within them. There is also a still greater difference between this result and that of the ordinary type of school in that they possess, in addition, a variety of other knowledge which they have gained through their self-activity and that in the majority of them a spiritual force has become free and active enough to make them readily adaptable to new surroundings. This is a very valuable point when it comes to taking up practical work. Some schools work more on the lines of the individual activity of each child in accordance with its own wishes, while others lay greater stress on the unification of the individual interests. Nevertheless, in both cases, it is understood that everyone should be working for an immediate end which each can recognize. Only in this way can one eliminate all compulsion. Time-tables are never given out at the beginning of school, but schemes of work grow up in a perfectly natural manner. Co-education has had a very salutary effect on both sexes. Notorious truants and difficult children from other schools attend regularly of their own accord and link up with their comrades in the work. Joiners, locksmiths, cabinet-makers, tailoresses and seamstresses give courses of lessons and help wherever help is needed. The parents have free entry to the councils of the teachers. Of course, there are no ordinary reports, only individual and positive characteristics being mentioned. For this reason it is preferred not to put anything in writing but merely to have oral conversation between teachers and parents.

It is impossible in so small a space to give details concerning the general principles that have been mentioned. Each piece of learning is the working out of some subject by the child itself. Head and hand support one another in a natural manner. Nowhere is intellectual gift or activity considered superior to creative handwork. Scholasticism is disappearing more and more in so far as school may be regarded as a "special place outside the ordinary life and creation of mankind." The school is becoming more and more a place of concentrated and universal

life in which all men may share, and out of which will grow a new type of communal production and economics. In its totality it will become a unique educational process in which co-operative work will be regarded as having the highest cultural value. It need hardly be said that there is neither place nor need for sectarian religious instruction in a living community whose core is a religious dedication to Life as a whole. This community, which feels itself responsible in a brotherly fashion for the young people growing up within it, is becoming a universal family.

Just a few words in passing, concerning the most difficult yet most fruitful problem which the bold reconstruction of the inhabitants of Hamburg has brought with it, that is the union of these elementary schools with the continuation schools. Viewed from the outside the connection is as follows; the Lichtwark School, a secondary school in Hamburg, in which the old and new method are still in conflict, admits children from the elementary schools when vacancies occur, provided that they have obtained a "leaving certificate." But, naturally, the new schools prefer, without standing in the way of individual cases, not to make use of these continuation schools which after at most four years of instruction separate the children in order to give them special instruction for what are considered higher and lower callings. There is now official sanction for the erection of a school covering a nine years' elementary course, after the legal compulsory education up to fourteen years has been completed, and so the new schools now retain all those children who wish to continue their education after that time provided that they give their entire personal energy to communal work. The effort of the Hamburg elementary schools and their far-seeing teachers has set an example for Germany, and indeed, for the whole world. This effort will come into close relation with the professional schools and finally will take by storm those places of academic culture which serve only the tradition of the past. It may safely be prophesied that the work will be continued, the academic forms will be infused with new life and re-created. These true universities will then offer spiritual food to all members of the race.



# L'Ecole Unique

By J. Decroix

(Agrégée de l'Université, Professeur au lycée de jeunes filles de Rouen)

ALL those who, in France, have anything to do with education, or are in any degree interested in it, are following, more or less closely, the eager discussion that is now taking place about "*l'école unique*." An army of ardent enthusiasts, calling themselves "*les Compagnons*," have, for the last three years, been attempting to lay siege to our national system of education, urging the adoption of reforms that heretofore had only been advocated by individual thinkers or advanced political parties.

In order to enable the English public to understand the full meaning of these reforms, it will be necessary first to give them a glimpse of the way in which education, or rather instruction, is given in our country.

In the last quarter of the nineteenth century, when education was made compulsory for all, it was decreed that primary instruction would be given free of charge in lay schools under Government control, to children from 6 to 12 or 13 years of age. As a matter of fact, with very few exceptions, only the poorer part of the population availed themselves of the opportunity thus offered, and, in order to allure the children of the well-to-do out of the clerical schools that still existed, it became necessary to provide education for them in another way. Thus what we call "primary classes" were added to the secondary establishments (our "*collèges*" and "*lycées*") where bourgeois children receive tuition up to the age of 11. Originally the teaching was to be the same as in the poorer "*écoles laïques*"; but little by little changes were introduced into the syllabus of the latter, so that now the poor child who is to leave school at 12 or 13 in order to earn his living(?) has to be crammed with every imaginable knowledge(?), from the three R's to political economy (!), whilst his luckier little brother is allowed to be leisurely prepared for the secondary education that the wealth of his parents will enable him to receive. Of course, occasionally one of those poor children after an examination is fortunate enough to get a scholarship, and then

for him also the golden gates open; but it must be borne in mind that such scholarship is not granted when the *parents* are deemed unworthy of it, be the child ever so clever. Other children go to higher primary schools (*écoles primaires supérieures et professionnelles*), where real culture is still denied them, and they are crammed a little more before entering a commercial career, or a factory as skilled workmen.

Now one of the good results of the terrible War we have just gone through has been that things formerly considered as just impossible and belonging to the land of Utopia, are now talked about in a very natural way; the League of Nations is one of those "Dreams" of yore, *l'école unique* is another. As we said, long before the War the advanced political parties had pointed to the unfairness of the present system, but had never been listened to. When we were still at war a courageous little paper *L'Ecole et la Vie* was started, which began in one of the first numbers by giving a picture representing two *poilus*, a bourgeois and a workman, shaking hands and saying: "We have fought together in the trenches, our children shall now sit side by side on the same school bench." But public opinion was really roused when "*les Compagnons*," themselves fighting men for the most part, published their first book *l'Université nouvelle*. This book, a collection of articles written at the front for a newspaper, appeared with this epigraph from Mr. Britling *Sees it Through*: "Now everything becomes fluid. The world is plastic for men to do what they will with it," thus showing what it was aiming at.

The Companions, who had borrowed their name from the Guilds of the Middle Ages with their three degrees of apprentice, companion or fellowcraft and master, had chiefly recruited from members of the teaching profession, and they began their book with an eloquent appeal to their fellow teachers, to those who, too old to fight, had not passed through the dreadful ordeal that had made the Companions ponder over the future fate



of the world in general and of their own country. They besought them to become practical idealists, not to separate any longer their teaching from life, their doctrines from conduct, but rather to come down from their "ivory tower" into the lists, and help to organize in a new spirit the new world that was being born. For, they said, this new world must of necessity receive a new education; the new citizen must be trained according to new principles; let us organize a really democratic system in our country and adopt, after Germany, *l'école unique*. "To separate, from the beginning, the French nation into two classes and keep these for ever apart, owing to their different education, that is quite contrary to common sense, justice, and the national interest. Common sense requires that every mind should have time to reveal itself before it is placed in a special category. Justice demands that no force should be checked or deviated. The national interest requires that every capacity should be used and developed to the utmost."

There should be, therefore, only one teaching at the beginning, given in the same school; but as social prejudices are yet too strong to allow this mingling of rich and poor, and as it would only empty the national schools and fill the clerical ones which would still make a selection, the Companions and all Government teachers are now merely vindicating a single syllabus. After this common preparation a first selection by means of examinations and intelligence tests would decide the immediate future of the child; but as there are children of slow development, these would be tested later on and allowed to make up for the lost time. All the children that would pass the tests successfully would enter a secondary school, without any regard to their social status; in these schools they would receive the education best adapted to their capacities. With the present system a rich child is compelled to follow a classical or scientific training for which he may not be fitted in the least, whilst a poor one has to work with his hands or become a tradesman even if he feels no inclination for such calling.

Starting with these two leading ideas (1) equal opportunities for all children, thus enabling them to reveal their innate capacities and (2) a complete development of all so as to make of them better servers of the State, the Companions have worked out a

full programme, through the details of which we do not mean to go here, but which contains many interesting items.

Firstly, a good physical training is to be given to every child, the Companions believing in the Latin adage too often forgotten in France, *mens sana in corpore sano*. The teaching of crafts will also take a large part of the time. Intellectual education is to be very simple; in the new school there will be no *teacher* whose duty it is to cram into the children the contents of a whole cyclopædia, thus provoking indigestion, but an *educator* who will bring out what is in the child, and arouse his capacities. There will be few subjects and fewer books; their own tongues, the three R's, a little history—and here I am sorry to say that, for the Companions, *national* history seems to be the be-all and end-all of civic education—many object lessons, not with books or pictures, but with the objects themselves indoors or out-of-doors. Secondary education is to be of greater variety, and given in different schools; the classics, modern languages, sciences, and also practical training for practical minds, each child will be given what suits him best, receiving at the same time a general culture along the line he has chosen.

Such were the outlines of the reform about which there has been so much discussion in France when, in July last, the Minister of Education asked the Conseil Supérieur, our Supreme Board of Education, to decree that henceforth every pupil of a secondary school should be made to learn Latin for three years, and Greek for one year, failing which he could never hope to enter a university. This reactionary measure was immediately opposed not only by the Companions but also by some of the best university professors among whom are members of the Conseil Supérieur and many primary and secondary school teachers, and it seems very likely that the official world will have to take into account the wishes of an ever-growing number of citizens who are determined to get a democratic reform of our national education.

Actually teachers are trying to make the best of very defective methods, or to use better ones in spite of the rather strict rules and the crushing amount of work demanded of the children.



# The St. Christopher Guild

*(St. Christopher School, Letchworth, Herts.)*

By I. A. Hawliczek, B.Sc.

ARISING out of a few simple attempts that have been made for some little time past, there has at last sprung into active life something which is probably unique at the present moment, though capable of rapid growth and expansion among other schools. The St. Christopher Guild, for such is the title by which this development has come to be known, is the unification of a considerable number of hitherto isolated handicrafts and other occupations of an allied nature. At the present moment the Guild offers the following activities to its members: printing, weaving, woodwork, photography, decorative art, bee-keeping, poultry-keeping and gardening. Each of these branches is engaged in by a separate set of pupils of the St. Christopher School at Letchworth. Three grades of members are recognized, in accordance with the usual practice of the Craft Guilds in former days, viz.: apprentices, craftsmen and, finally, guild masters. The newcomer makes his or her choice—for, of course, the Guild is co-educational—of an activity, and thereupon becomes apprenticed to the particular branch in question. Having attained to a certain degree of proficiency in this, he is ready to be promoted to the rank of Craftsman. From among these one is chosen for the office of Head Craftsman, and this person carries on his shoulders the responsibility for the work of his branch, and is in command of the other craftsmen and apprentices belonging to it. Behind the Head Craftsman stands the Guild Master of the Branch. At the moment this position is filled by a member of the staff of the school, who acts in more or less of an advisory capacity, leaving the craftsmen and apprentices to carry out the actual details of the work. It is not, however, intended that the Guild Masters should always necessarily be grown-up people. At the moment it is the case because the scheme is still in its infancy, but so soon as the Head Craftsman attains to a sufficiently high standard of knowledge and ability, he will be eligible for promotion to the rank of Master.

As one of the central aims of the Guild is the production of work which shall be characterized by its beauty, its usefulness and also by the perfection of its workmanship, a given person is allowed to become apprenticed to only one branch of the Guild at a time. Not until he has become a craftsman of some ability in that branch will he be allowed to become apprenticed to a second branch. It should, perhaps, be added here that this regulation is no real hardship, and does not mean that the avenues of self-expression through handwork are in any way limited for that individual. The school itself provides a variety of crafts as a definite part of the curriculum, and these are entirely independent of the Guild. Guild activities take place out of school hours, are voluntary, and may be regarded as supplementary to the school curriculum.

Within certain limits each Branch of the Guild is autonomous, framing its own regulations for the guidance of its members and for the adequate preservation of the implements of its craft. It decides on the number of apprentices it can usefully employ, and on the times and seasons when these are required to attend.

The various Branches of the Guild are linked together, and their general policy guided by the Central Guild. This consists of a board of directors composed of Guild Masters, from among whom is chosen a president and secretary, and also the head craftsman of each branch. This Board is modelled on the lines of a business company, keeps minutes of its meetings, considers applications for membership of the various Branches, makes appointments, controls all financial matters, deciding what expenditure shall be made, and in which directions, etc.

The Guild Secretary has a staff of assistants who have applied for that work and been appointed by the Board, after due consideration of the testimonials they supply from the teachers regarding their writing, spelling and arithmetic. They are being trained in busi-



SCHOOLS IN WHICH EDUCATIONAL EXPERIMENTS ARE CARRIED OUT

(Reprinted, with a few additions, from our French Edition)

NAME OF SCHOOL	ADDRESS	PRINCIPAL	Date of Founding	NUMBER OF PUPILS, 1922.		AGES	SPECIAL ACTIVITIES	FEES
				Boys.	Girls.			
<b>ENGLAND</b> Perse School (for boys).	Cambridge.	W. H. D. Rouse, Litt.D., M.A.	1615	—	—	4-10 (prep.) 10-18 (up-sch.)	Sound general education with specialization in upper forms. Languages taught by Direct Method. History and literature illustrated by models made by pupils. Co-ordination of physical and mental activities.	Day, £5-£10 per term. Boarders, £38/6/8—£43/6/8 per term.
The New School, Abbotsholme.	Nr. Rochester (Derbyshire).	Dr. Cecil Reddie.	1889	51	—	11-18	Le garçon, à tous égards, doit apprendre à vivre.	Env. £150 ann.
Bedales School.	Petersfield (Hants).	J. H. Badley, M.A.	1883	119	125	4-19	Réalisation de soi, avec hnt social, par le moyen de la plus grande variété d'activités.	£150—£200 ann.
Claymore School.	Winchester.	Alexander Devine.	1886	120	—	8-18	Pas de spécialisation pour les jeunes garçons. Travail manuel pour tous en dehors de la routine de chaque classe.	£100—£140 ann.
Wyehwood School (for girls).	77, Banbury Road, Oxford.	Miss Margaret Lee & Miss G. Coster.	1897	—	—	8-18	Liberal education and culture for girls. Self-government.	Boarders: £150 ann. Day, £9/8—£10/10 per term.
Ruskin School.	Heacham (Norfolk).	Bellerby Lowerson.	1899	25	20	—	Aucune spécialisation. Liberté aussi grande que possible accordée aux enfants.	Boards: £105—£167/10. Day, £18/18. 6/- to 15/- p. sem.
King's Langley Priory School.	King's Langley (Herts).	Miss Clark and Miss Cross.	1900	15	20	6-18	Education basée sur l'expérience de la vie domestique et rurale.	£90—£100 ann.
St. George's School.	Harpenden.	Rev. Cecil Grant.	1907	123	90	7-19	Prépare aux universités principalement.	Env. £115—£150 ann.
Montessori House.	Harpenden.	Rev. Cecil Grant.	—	—	—	2-4	—	Boarders: £105—£167/10. Day, £18/18.
The Caldecott Community.	Charlton Court, East Sutton, nr. Maidstone (Kent).	Rev. F. W. Pigott, M.A.	1911	18	21	3-15	Internat à la campagne pour enfants d'ouvriers.	6/- to 15/- p. sem.
Arundale House.	Mayvortone Manor, Wendover (Bucks).	Miss Isabel Fry.	1915	32	22	7-19	Internat dont les élèves suivent les études à St. Christopher School. Coéducation. Self-government. Vie en plein air. Régime végétarien. Grand nombre de travaux manuels.	£120—£135 ann. Enseign. compris.
Brackenhill School.	Letchworth (Herts).	Mrs. M. B. Hawliczek.	avril 1917	11	15	2-16	Régime végétarien. Coéducation. Communauté avec autonomie des écoliers. Apprentissages divers.	Gratuite.
The Garden School.	Ballingr Grange, Ct. Misenden (Bucks).	The Misses Mauville.	sept. 1917	9	37	3-18	Self-government. Auto-éducation. Préparation au service familial et social.	Int., £128—£157/10 ann. Ext., £34/10—£47/5 ann.
Farmhouse School (for boys and girls).	Mayvortone Manor, Wendover (Bucks).	Miss Clark and Miss Cross.	1900	15	20	6-18	Education basée sur l'expérience de la vie domestique et rurale.	£90—£100 ann.
King Arthur School.	Musselfburg, nr. Edinburgh (Ecosse).	Norman MacMunn.	1920	9	—	7-19	Prépare aux universités principalement.	Env. £115—£150 ann.
St. Christopher School.	Broadway, Letchworth (Herts).	Miss Isabel B. King.	sept. 1920	84	96	3-19	Vie en plein air. Litt. ang. enseignée par des représentations scéniques. Coopération. Récriture et travaux manuels.	Boards: £105—£167/10. Day, £18/18.
Tiptree Hall.	Tiptree (Essex).	Norman MacMunn.	1920	9	—	7-19	Liberté complète. Les enfants s'enseignent au moyen d'appareils spéciaux.	£35—£40 par trimestre.
Margaret Morris School.	London: 1, Glebe Place, Chelsea, S.W. 3 (l'été à la mer).	Miss Margaret Morris.	oct. 1901	75	—	7-19	Ecole interallée. Gouvernement autonome des élèves. Ferme-Ecole. Ecole technique.	Ext. £30—£45 ann. Int., £90—£150 ann.
Graham Hurst School.	S. Croydon (Surrey).	Miss T. E. Clark.	—	—	—	—	Free timetable, formation of character, self-government. No prizes or marks.	—
Matlock Garden Sch. (boarding school for girls & young boys).	Matlock (Derbyshire).	Mrs. A. Law.	—	—	—	—	Outdoor life, Montessori work, modern methods.	—
Hall School.	Weybridge (Surrey).	Miss Gilpin.	—	—	—	Boys 5-11 Girls 5-19	Original work in French and drama. Group system of education.	Boarders, £94/10 ann. Day, £22/1—£44/2 per ann.
Home School (Boarding and Day School).	Grindelford (Derbyshire).	Mr. and Mrs. H. Phibbs.	—	—	—	4-19	Self-government, eurythmics, domestic science.	Boards. £42—£52/10 per term.
Badminton House.	Westbury-on-Trym, Bristol.	Miss B. M. Baker, B.A.	—	—	—	B, 4-14	Co-education, Montessori dept., handicrafts.	—
<b>FRANCE</b> Ecole des Roches.	Verneuil - sur - Avre (Eure).	Georges Bertier.	1899	300	10	6-19	Instruction secondaire complète depuis le jardin d'enfants jusqu'à la classe de Math. spéciales inclus. Education intégrale s'orientant de plus en plus vers l'autonomie. (Annexe: Ecole Sup. d'agriculture.)	Prix moyen, fr. 6000 Etrangers, fr. 9000 Boursiers, et demi-boursiers: orphelins de guerre et fils de familles nombreuses.
Ecole de l'île de France.	Château de Villebon pr. Palaiseau (S. et O.).	Herbert H. B. Hawkins, M.A. (Un. de Cambridge).	oct. 1901	—	—	7-19	Ecole interallée. Gouvernement autonome des élèves. Ferme-Ecole. Ecole technique.	Anciens, fr. 6000. Nouveaux, fr. 6500. Etrangers, fr. 2000 de plus.
Collège de Normandie.	Clères (Seine-Inférieure).	L. Dedet.	1902	110	—	8-18	—	Pour enf. entrant av. 15 ans, fr. 7000. Pour enf. entrant après 15 ans et étrangers, fr. 7600. Fr. 425—600 par mois.
Ecole de Soisy.	Château de Soisy-sous-Etoldes (S. et O.).	M. Jeanrenaud.	oct. 1912	32	—	8-15	Programme complet de l'Enseignement secondaire. Formation du caractère.	—
Ecole des Yvelines-en-Brie.	Les Chapelles-Bourbon (Seine et Marne).	Dr. Castagnol.	oct. 1913	26	—	10-18	Vie familiale. Individualisation.	Fr. 3400.
Maison des Enfants du Domaine de l'Étoile.	Nice-Pesciart (Alpes Maritimes).	Henri Chochon.	oct. 1920	9	3	3-10	—	Fr. 2400—3300.
<b>SWITZERLAND</b> Ecole nouvelle de Glarissegg.	Steckborn, lac de Constance, Thurgovie.	Werner Zuberbühler.	1902	56	2	11-19	Gymnase scientifique et classique. Préparation au baccalauréat.	Fr. 3000—3300.
La Grünau.	Wabern, pr. Berne.	Dr. H. Looser.	(1897)	32	—	8-17	—	Fr. 2400—3300.
Land - Erziehungsheim Hof-Oberkirch.	Kaltbrunn (St. Gall).	Hermann Tobler.	1906	45	2	6-17	—	Fr. 3000—3300.
Ecole nouvelle de la Suisse romande.	Chailly sur Lausanne.	Louis Vuilleumier.	1906	100 (int. 30)	25	8-18	Appliquer à une école dont la majorité des élèves sont des externes tout ce que l'on peut des principes et de l'atmosphère d'une école nouvelle pure.	Suis. fr. 2850—3300. Etrang. fr. 3750—4200.
L. E. H. Schloss Kefikon.	Islikon (Thurgovie).	Aug. Bach-Halter.	1906	28	—	7-17	Etudes primaires et secondaires.	Fr. 2400—3000.
Ecole nouvelle.	La Châtaigneraie pr. Coppet (Vaud).	Ernest Schwartz-Buis.	1908	55	2	7-19	—	—
Ecole nouvelle.	Châtreaux / Box, Haubinda i. Thür. Ilseburg a. Harz.	Lydie Hemmerlin.	1911	2	23	7-18	Coéducation de 7-13 ans. De 13-18 ans jeunes filles.	Pr. 3500. Réduc. selon nécess.
Ecole-Foyer pour jeunes garçons.	Arveyres-sur-Bex.	M. et Mme Gast. Clerc.	1919	7	—	8-15	—	—
The Fellowship School	Gland (Vaud).	Miss Emma Thomas, B.Sc.	oct. 1921	4	7	11-16	Education synthétiques basée principalement sur les activités de la vie de tous les jours. Pacifisme.	Fr. 2100.
<b>BELGIUM</b> L'Ecole pour la vie par la vie.	Rue de l'Ermitage, Brussels.	Dr. O. Decroly.	—	—	—	—	The Decroly system. Co-education.	—
<b>GERMANY</b> Deutsche Land-Erziehungsheim. (Dr. Hermann Lietz)	Schloss Bieberstein i. d. Rhön. Haubinda i. Thür. Ilseburg a. Harz.	Dr. Alfred Andreesen.	1898	310	16	6-20	Ecole réelle supérieure. Mathématiques et sciences naturelles. Histoire. Jardinage et activités agricoles.	Mk. 14000—16000.
Deutsches Land-Erziehungsheim Gaienhofen.	Schloss Gaienhofen am Untersee (Baden).	Dr. Elisabeth Müller.	1904	—	30	6-20	—	Mk. 10,000—15,000.
Landziehungsheim für Mädchen.	Breitbrunn am Ammersee (Bayern).	Franz Utz.	1904	—	40-45	8-16	—	Mk. 1600—2500 par trimestre.
Süddeutsches Landziehungsheim Schondorf am Ammersee.	Unterschondorf (Oberbayern).	Dr. Ernst Reisinger u. Frau Julie geb. Kerschenshteiner.	1905	120	5 (ext.)	9-18	Accord entre les exigences scolaires supérieures et les principes des L.E.H.	Mk. 17,400. Réductions, 25 à 60%.
Landschulheim am Solling.	Holzwinden a. W.	Dr. Theophil Lehmann.	1909	119	6	7-20	—	Mk. 1920—16,000.
Freie Schulgemeinde Wickersdorf.	Wickersdorf bei Saalfeld a. d. Saale (Thüringen).	Martin Luserke.	sept. 1916	80	40	9-18	Communauté de maîtres et d'élèves s'éduquant par elle-même.	Allemands: Mk. 16,000. Etrangers: 20,000.
Odenwaldschule.	Oberhambach bei Heppenheim (Bergs).	Paul Geheeb.	avr. 1910	62	38	2-21	—	Mk. 12—16,000.
Mädchen-Landerziehungsheim Schertlinhaus.	Burtenbach bei Augsburg (Bayern).	Pfarrer Ernst Zech und Frau Luise Zech geb. Mehl.	(1895)	—	80	10-22	1. Ecole supérieure de jeunes filles. 2. Ecole ménagère avec jardinage. 3. Ecole de jardinage.	Mk. 12—15,000. Etrang.: 25—30,000
Landwaisenheim Veckenstedt.	Veckenstedt am Harz.	Dr. Theo Zollmann.	avr. 1914	32	17	5-14	Orphelinat.	Mk. 0—5000.
Neue Schul Hellerau.	Gartenstadt Hellerau bei Dresden.	A. S. Neill, M.A.	avr. 1920	45	65	6-18	Soins égaux accordés à la culture du corps (gymnastique rythmique), aux travaux manuels (métiers) et aux sciences.	En. francs suisses: 1200—1800.
Stillachschule.	Oberstdorf (Oberbayern).	Dr. Saathoff.	sept. 1920	8	8	7-10	Ecole de convalescence.	Mk. 200—500 pr. mois.
Ferienschul - und Jugendheim.	Prerow (Osische Walddstr., 34).	Dr. Fritz Klatt.	avr. 1921	10	10	12-18	Culture intensive de la volonté et de l'esprit sur la base du relâchement corporel.	Mk. 34 (+50%) par jour.
Bergschule Hochwaldhausen.	Post Herbestein (Oberbessen).	Dr. med. et phil. Otto Steche, Prof. à l'Univ. de Frankfurt a. M.	sept. 1921	25 (max.: 60)	15	8-20	Maturité des écoles supérieures de toutes catégories.	Mk. 10—13,000 (+50%). Etrangers: selon les changes.
Arbeitschule Barkenhoff.	Worpswede - Ostendort bei Bremen.	Henrich Vogeler.	—	5	6	0-13	Communauté à base collectiviste, ménagère et agricole.	—
<b>SWEDEN</b> Lundsberg Skola.	Lundsberg.	Frits Danielson.	janv. 1896	160	3	10-20	Sport obligatoire, ce qui n'est pas le cas dans les autres écoles de Suède.	Kr. 2800—3500.
<b>HOLLAND</b> Pythagoras School.	Ommen (Overysel).	Dr. D. a. Kool, Mme Kool Pierson et M. J. de Vries.	sept. 1920	7	1	9-12	Méthode Montessori. Horaires individuels. Pas d'enseignement collectif. Self-government.	Fl. 1500.
<b>ITALY</b> Villa Beniveni (Home School for older girls).	S. Domenico di Fiesole, Florence.	Miss F. B. Polkinghorne.	—	—	—	—	Special studies in Languages, History, Literature, Art, largely helped by environment.	90 gns. per term.
Scula Montessori.	Naples.	Signorina Fancello.	—	—	—	—	Montessori method.	—
<b>AUSTRALIA</b> St. Margaret's (Boarding and Day School).	Devonport, Tasmania.	Mrs. L. M. Outhwaite-Walpole.	—	—	—	—	Co-education, open-air work, free time-tables, original work in eurythmics.	—
King Arthur School (Boarding and Day School).	Wycombe Rd., Neutral Bay, Sydney (New South Wales).	J. J. van der Leeuw.	—	—	—	—	Co-education.	—
Morven Garden School (Boarding and Day School).	Lane Cove Road, N. Sydney (N.S.W.).	Miss Macdonald and Miss Arnold.	—	—	—	—	Self-government.	—
<b>NEW ZEALAND</b> Vasanta College (Boarding and Day School).	Epsom, Auckland.	E. N. Fernyhough.	—	—	—	—	Co-education, self-government, free time-table, co-operative guild.	—
<b>INDIA</b> Shantiniketan (Boarding School).	Bolpur, nr. Calcutta.	Dr. Rabindranath Tagore.	—	—	—	—	School of Culture. Education of the sub-conscious mind through the Arts.	—
<b>AFRICA</b> Ecole Supérieure de Filles.	Bizerte, Tunis.	Mme. Lacorre.	—	—	—	—	Freedom.	—
<b>HUNGARY</b> Home School.	Budapest.	Mrs. Martha M. Nemes.	—	—	—	—	Self-government, individual initiative.	—

UNITED STATES OF AMERICA (Ecoles se rapprochant du type des Ecoles nouvelles).

Brookwood.	Katonah (N.Y.)	Wm. M. Fincke.	Oak Lane Country Day School.	White Road, Oak Lane (Pa.).	F. M. Frølicher, M.A.
Child Education Foundation.	10, West 72nd Street, New York.	Miss Parkhurst.	The Park School.	Liberty Heights Avenue, Baltimore (Md.).	Eugene Randolph Smith.
Ethical Culture School.	Central Park West et 63rd Street, New York.	Dr. F. C. Lewis.	The Park School.	Jewett Av., Buffalo (N.Y.)	Miss Mary H. Lewis.
Francis W. Parker School.	San Diego (Cal.).	Mrs. Adele Meyer Outcalt.	Beaver Country Day School.	62, Buckminster Road, Brookline (Mass.).	Eugene Randolph Smith.
Fairhope Organic School.	Fairhope (Ala.).	Mrs. Marietta L. Johnson.	Phoebe Anna Thorne Open Air School.	Bryn-Mawr (Pa.).	Miss Mathilde Castro.
Gary Schools.	Gary (Indiana).	Wm. E. Wirt.	Raymond Riordan School.	Highland, Ulster County (N.Y.).	Raymond Riordan.
Loomis Institute.	Windsor (Conn.).	Nathaniel Horton Batchelder.	School of Childhood.	Univ. of Pittsburgh (Pa.).	Miss Meredith Smith.
Antioch School.	Yellow Springs, Ohio.	A. E. Morgan.	School of the Open Gate.	Hollywood, California.	Julia K. Sommers, B.Sc.
The Modern School.	Stelton (N. Jersey).	William Thurston Brown.	Silver Bay School.	Silver Bay (N.Y.).	C. C. Michner.
Moraine Park School.	Dayton (Ohio).	Frank D. Slutz.	Wanabaky School.	Greenwich (Conn.).	Mrs. Chas. Tarbell Dudley.
Normal and Collegiate Institute.	Asheville (N.C.).	John E. Calfee.			







ness methods, keeping the accounts, writing the letters, ordering the supplies, disposing of the finished products and doing all the other pieces of work incidental to a business enterprise. Whenever any materials are required, the Head Craftsman sends a written order to the Central Office. The staff dissects this, ordering the different articles from the respective suppliers.

Each Head Craftsman keeps a book in which are entered all the raw materials obtained, and all the finished products disposed of. These books are checked periodically at the office, and the accounts made up for the Guild as a whole in a central ledger.

It is desired that each Branch of the Guild shall become self-supporting, but if, say, the weavers require an expensive new loom, money can be borrowed for this from the central fund, but must ultimately be repaid.

All profits derived from the sale of Guild productions go to the central fund. These profits will be applied to a variety of purposes by the Board of Directors. A grant, for example, would be made towards the purchase of something required by the school, but which could not reasonably be demanded of the school authorities. But the ultimate scheme is even wider than this. Eventually it is intended to help other schools less fortunately situated to embark on similar activities.

Let us suppose, for example, that another

school was anxious to start keeping bees. The Guild, through its Bee-Keeping Branch, would then give advice ; would supply plans for the building of a hive, or, if needed, would supply the hive itself. A competent craftsman or master bee-keeper might be sent down to instal the hive, introduce the swarm of bees, and give instructions as to the method of handling them. The expense of all this would initially be borne by the Guild, and could be repaid in the course of time out of the proceeds made by the other school, or, if necessary, a definite gift could be made. The scheme need not necessarily be confined to one country, but could be placed upon an international footing by which schools in any part of the world could, if they so wished, be linked together.

In conclusion, it should be insisted upon that one of the ulterior objects of the Guild is to teach the children a craft, to make them realize the dignity, and also the value, of labour, but more especially to indicate the benefits that are to be derived from co-operative work for the community as a whole, rather than for individual profit. Beyond the intimate knowledge gained of his craft, and the joy of his work, no Guild member receives any personal benefit as a result of his activity, but one and all share in the general benefits that accrue to the Guild as a whole, and in the successful and harmonious working of all its parts.



# A Visit to the "Fellowship School," Gland, Switzerland

By M. S. Stienon

A VERY interesting little school indeed, and very truly, as a lady visitor said, "*Le gland d'où sortira un chêne puissant*" (The acorn out of which will grow a mighty oak). I believe it will be so, as Miss Thomas, the founder, is working with the stream of evolution. The basic principles of the school are peace and harmony resulting from true freedom and co-operative activity. It is clear that those principles are the keynotes for the age to come.

Until now three great nations, for the school is international, are represented by the children—England, France and Germany—and the three languages are taught. There are eleven pupils, boys and girls, from eleven to sixteen years of age, but younger children are taken.

The school is thirty minutes' walk from the village and the station, near the Lac Lemman, although higher up, and one hour's railway journey from Geneva (slow trains). From the school one enjoys beautiful views on the lake with the Alps on one side and the Jura on the other.

The whole work of the house is done by the children, except the cooking and washing, with which they only help in turn. The duties are undertaken after having been allotted at a meeting of the children and the Head.

One of the boys goes in the morning with a little cart to fetch the milk from the farm; another, the eldest boy, chops the wood for the fires and lights them, while other children have the care of some part of the house for which they are responsible. At the end of a short devotional meeting held after breakfast, when verses of the Scriptures are read in three languages, the school is just like a beehive, where each is busily doing his chosen work. All the children make their own beds. One bedroom on the second floor is called the "international room," and is occupied by three of the eldest girls, one English, one German, and one French. The children have

written their names on the outside of the door, accompanied by the three flags of their respective countries.

From 10 to 12.30 the lessons go on and the children work in little groups in different rooms. Languages and history are a speciality. M. Pierre Sérésol, friend and disciple of M. Adolphe Ferrière, has undertaken to teach mathematics, in which he is an unrivalled expert. In the afternoon the children usually go for a walk, after which the occupations are freely chosen. They have at their disposal the library where encyclopædias assist them in their researches. Every week a famous man or woman, having been in some way a benefactor of humanity, and whose birthday falls in that week, is chosen, and the pupils have to find out all they can about him or her. Isaac Newton was studied while I was there.

After supper, which takes place at 6 (there is no tea), the children devote half-an-hour to the keeping of a diary. They read, write letters, or do some work.

The diet is vegetarian and the children have an ample diet; they specially seem to appreciate the delicious Swiss fresh butter, of which they have a plentiful supply. Fruit is also abundant.

A big garage in the garden is being transformed into a new one-storied building, where there will be a carpenter's workshop, a printing-room (the school has its own printing press), bath-room, lavatories, two dormitories for the boys and also a master's room. The building of a large hall is also planned.

A striking feature of the school is its atmosphere of quietness and peace, which does not exclude cheerfulness and gaiety—which qualities also radiate from Miss Thomas herself. During the fortnight I spent there I never heard a quarrel or a sharp word amongst the children, and I never saw a rough gesture from any of them. A true fellowship!



# Life at the Institut Jean Jacques Rousseau

(Geneva)

By D. Bieneman

THE primary aim of the founders of the Institut Jean Jacques Rousseau at Geneva, in 1912, was to bring students into contact with children. They wished to introduce into psychological and pedagogical studies, clinical methods. These are slower and more lengthy, perhaps, than those based on mere book-study, but they are as necessary to the future teacher as to the future doctor.

This object has been attained; but even more is being done. As soon as students enter the Institut they are plunged into the flowing current of life. They are not allowed to ponder over abstract ideas; they are made to realize at once the close relationship which exists between their studies and everyday life. The ideal is that theory should never be left without practice.

Freedom is the great watchword. New-comers are at liberty to choose amongst the numerous lectures those which they believe most useful or interesting. The only advice offered them is to be wise and limit themselves. Ten or twelve hours of lectures a week is considered quite sufficient: most students after a month or so, agree to this.

Very quickly each student finds some individual work, seemingly waiting for him: and therein lies the peculiarly delicate task of the leaders of the Institut. They must know when to intervene and help the hesitating student to find his way; they must *feel* the psychological moment and step in then: if they are too early, the student may not yet have any idea of the direction in which his inclinations and capacities will lead him, and may thus take up unsuitable work; if too late, disappointed by aimless and fruitless wanderings, he may have lost some of that enthusiasm so necessary to good work. This intuitive guidance, coming thus, just when most needed, is sometimes a definite proposition: Would you have time to undertake this or that?—but more often a hint is sufficient. The student agrees; and there begins for him a delightful period: pupil and master work together at the same problems,

new ideas are welcomed and studied as attentively when they come from the former as from the latter. This is real collaboration, and it is one of the greatest joys and stimuli that can be found.

All the practical work is left to the student. He has at once numerous chances of applying what he discusses with his professor and of trying it in his own way. If he has any initiative, he can go ahead, he will not lack opportunities and help will be forthcoming when needed.

The Institut is like a living tree, constantly shooting out fresh branches. Here are some of them:

## I.—PEDAGOGICAL WORK:

Attentive study of various school systems and of methods in use. The little school for children from three to nine years old, attached to the Institut, *la Maison des Petits*, is the most attractive “laboratory” that students in this particular line could desire. Care is also given to the study of the State schools, so as to elaborate curricula better adapted than the existing ones to the necessities of present day conditions, and to questions of school organization and administration.

## 2.—CHILD-WELFARE AND CARE OF MENTALLY DEFICIENT CHILDREN.

Here, also, practical work is the basis of all study. Students undertake individual research work, visiting Juvenile Courts or nurseries, inquiring into the social conditions which influence the lives of children of the poorer classes, visiting their families and coming thus directly into contact with them. Some students take charge of a mentally deficient child for a few weeks or months, spending an hour or so with it two or three times a week—or even every day. A class in one of the Town Schools for backward and mentally deficient children, is open to them, and they can go there and work under the direction of the mistress, Mlle. Descœudres,



a most remarkable woman, who also lectures at the Institut.

### 3.—VOCATIONAL GUIDANCE.

This is one of the Institut's newest branches and already an important one. Students have much opportunity here for useful and practical work, as the Institut, in collaboration with the International Labour Office, is working at a series of monographs with suitable tests for each trade or profession. The elaboration of these tests, their application, and all practical work in connection with these monographs, can be undertaken by the students. Incidentally this brings them into contact with workmen and people of various trades and prepares them, in the simplest and most practical way, for their future work.

One should not imagine, however, that these are water-tight divisions, nor that they comprise all the Institut's activities. It happens very often that students undertake research work on two or more different lines. Thus it is quite easy, and indeed useful, to combine some kind of activity among children with vocational guidance work.

Liberty is the watchword at the Institut ; but there is another characteristic which must not be left aside and that is the joyful spirit which reigns there : the spirit one finds wherever people are working together with all their heart and mind and strength at a work which satisfies their most intimate needs and aspirations.

As one of the professors remarked once : " We do serious work gaily."

## The Home School, Budapest

*Notes from an Article*

**By Martha M. Nemes**

To this day-school set on a hillside in Budapest come the children from the more crowded parts of the city, and here they learn good citizenship as well as the usual school subjects. Mrs. Martha Nemes and her staff believe that for these children harmonious development of individuality and ready adaptability, with a minimum of school-learning, is the best training for adult life. As far as possible, freedom in choice and method of work is allowed. The third class, for instance, learn arithmetic and the principles of account-keeping through the medium of a stationer's shop, the children taking turns in buying and selling. Through the setting-out of their stock-in-trade they learn order, method and tidiness. Geography also is learnt by means of games of lotto and forfeits. The first class is taught solely through games ; but in the higher classes games are used only to perfect and impress lessons which have been learned. The older children dramatize their reading-lessons,

and write stories for the younger ones ; so useful has this method of learning proved that a continuous run of instructive plays has been adopted as a necessary part of the curriculum. Regional geography, combined with history, is very thoroughly taught, and to impress these subjects the children write stories embodying the facts they have learned.

Mrs. Nemes endeavours to give her pupils a clear idea of the inter-relation and inter-dependence of all forms of life and all branches of study, and to teach them something of the laws governing the Universe. Ethical and religious instruction is given incidentally, and by means of discussions in school and the observance of festivals. Self-government is practised by the children, but Mrs. Nemes finds that in a happy and busy life, serious questions of discipline rarely arise. School is made the centre of honesty and kindness, and these are inculcated and practised in a simple and natural way.



# Drawing Subservient to Education

By G. Te Winkel

(Author of "New Principles of Education and Tuition")

IN the more advanced educational centres in Holland, the value of drawing as an educational factor is beginning to be realized: drawing is being taught, not as an end in itself, or for the development of a special talent, but as a means of self-expression.

As an infant man learns to speak; the entire speaking world around him encourages and helps him. Yet speech is not enough, for he may not know the word of adequate meaning; or the words available in any language may not answer his purpose. The child gesticulates for want of a word, and from the very beginning the movements of his little arms towards a loved person or object are quite different from those expressing annoyance or aversion. And the same instinct which moves him to express his feelings by gesticulation, informs us of his meaning, for we too, deprived of speech, would show love or dislike, joy or fear, by the same gestures.

Thus we come to the core of the question. Gesticulation, being innate, should be utilized and developed in order to help the child to express himself and to understand others. Drawing is *improved gesticulation*. When the child stretches forth his arms he draws an imaginary line quite spontaneously; every gesture is a line drawn in space. Education should teach the child how to fix these lines on paper, and how to make his gesture-language adequate to the thoughts he desires to express, much as it teaches him to develop his "baby-talk" into intelligible human speech. Drawing, therefore, is a very important means of expression; i.e., drawing regarded as written gesture. Up to a certain point technique is of little importance; the child will begin with "stammering" lines, just as he started speech with stammering sounds. But, as his ideas resolve themselves into order, his lines will grow steadier—not those which he merely copies, but the lines which he produces from the urge of an inner desire; the horizontal line of the sea; the curved line which encircles the cave; the

oblique lines and angles representing steep cliffs towering high into the sky. The fancies of a child's mind express themselves in terms of width and greatness, and it is by these early ideas of breadth that he will catch and reproduce most easily the meaning and value of a line.

Since education should meet and express the natural inclinations of a child, there should be an intimate connection between his play and his work. Drawing is both a very instructive game and a very enthralling lesson, but, treated as either, it must be subjected to strict guidance. To draw at random is pernicious, and no line should be accepted by the teacher that has no meaning for the child. On the other hand, constant control or interference is not good. Much can be done by talking with a child; by making him understand that an unnecessary thing is a troublesome thing. He should not be allowed merely to copy—even from nature, but should show his own character and personality in every line; his attention should be attracted to the main points only, all unnecessary detail being eliminated, and he should be taught to give a synthesis rather than an enumeration. Thus he will be cured, incidentally, of needless gesticulation, and he will be helped towards clear and balanced thinking, for drawing, above all, is a discipline of the mind, and promotes lucid and correct self-expression. The word, also, should be allied to the line, i.e., the child should account softly to himself for each line as he draws it. Thus, whether he draws real persons and things or the creatures of his imagination, he will equally have something essential to say, and his work will be worth while.

Thinking is an activity which can be evinced, among other ways, by word and gesture, and drawing is gesture informed by thought. The spoken or written (drawn) expression is but the accompaniment of thought impulse urging to utterance. Utterance itself, from an educational point of view,



is only of importance in so far as it expresses the thought-impulse which lies behind and urges it.

It was Mme. L. Artus-Perrelet (Geneva) who first drew attention in Holland to the great educational value of drawing. Her method, if method it can be called, is to teach the child to reflect on his own words and deeds, and on those of others, thus assimilating himself with his surroundings, and in a measure understanding them, and feeling the intimate inter-relation between himself and them. The work begun by Mme. Artus two

years ago has been continued and developed, and a course for mothers and all who have children under their care is about to be started at Haarlem. The teaching at this course will be founded on the belief that it is as necessary for children to learn how to draw as it is for them to learn how to speak, and will show how drawing should be taught if it is to be of real value in education. Regarded and developed as an expression of personality, drawing affords the teacher invaluable and intimate glimpses of the inner workings of the child's mind and soul.

## Some Aspects of Child Delinquency

By E. A. Hamilton-Pearson, M.B., Ch.B.

(Physician to Children's Dept., Tavistock Clinic, Physician to the London Neurological Clinic.) (MS. received January, 1922)

THE problem of the delinquent child may at first glance appear one more for the sociologist than the psychologist; yet considered broadly, all psycho-therapy has an ultimate sociological bearing. In curing a neurosis the patient is rendered better able to take his full share of active daily life; he becomes a more stable and productive citizen—and that is the sociological justification of the treatment. From that point of view the differentiation of delinquent children into their appropriate categories, and the proper treatment of these categories, becomes a matter of extreme urgency and psychological importance.

The delinquent child is always a potential adult criminal, but he is also a potential adult neuropath; the child environment of the adult neurotic so frequently resembles the present environment of the delinquent child. So to treat the child, and so to treat its environmental conditions, that these two potentialities become comparatively negligible is the aim of, and the sociological justification for, the psycho-therapeutic treatment of the delinquent child. It is work which might reasonably be called Preventive Psycho-therapy.

That our ideas regarding the treatment of

juvenile crime have advanced within the last eighty odd years is undoubted. The death sentence inflicted on a child of nine years in 1833 for the trivial offence of stealing two-pence worth of paint would be inconceivable these days. The Children's Courts are a direct acknowledgment on the part of the authorities that child crime is different from adult crime, and merits different treatment. The presumption is that the juvenile is capable of being turned into a responsible citizen. The presumption is true and the end in view admirable, but the question arises, "Are the methods at present in vogue adequate to accomplish that end?" Personally, I have no hesitation in answering that question in the negative, and that because there is no attempt to differentiate between the various classes of child delinquents. (I will have more to say on this point later.)

The tendency is to treat each offender in a stereotyped way, as a miniature adult in fact, full play being given to these windy, progress annulling phrases "criminal heredity" and "moral imbecility."

It would really seem as if the average official attitude towards the child's consciousness were that it is a foreshortened adult conscious-



ness, as if one could look through the wrong end of a telescope at a father's consciousness and say that the miniature was his son's. The child is accredited with the same power of reasoning, sense of responsibility for action, sense of value, etc., as the adult fully formed, only minor in degree. Than which nothing could be more erroneous. These assets differentiate themselves from a child's relatively undifferentiated consciousness through its manifold experiences in reacting to the conditioning power of the environment.

Here is a case in point. A child of seven was sentenced to a reformatory for nine years because a fire it had lighted did damage to the extent of £3,000. The point is that the length of the sentence is, in this case, dependent on the amount of damage done, and, to my mind, could be justified only if the act were malicious. Here the child had attributed to it conscious powers far beyond the possibility of its attainments or the range of its experience. I submit that it was dealt with as a miniature reasoning adult; that it was assumed that its conscious act necessitated a conscious content, a reduced facsimile of an adult's, under similar circumstances. And I further submit that it is a totally wrong method of dealing with a child. It cannot be too strongly emphasized, especially as regards children, that responsibility for an action depends on the conscious appreciation of the consequences of that action. From that point of view all childish acts can be more or less accurately gauged, because it recognizes the fact that child life is a never-ending experiment. It is through this experimental feeling forward from the relative simplicity of early infantile consciousness and action toward the complexity of adult consciousness and action, that the precedents are laid down, and the values gained, which make responsible action possible.

It is not necessary to dilate on the fact that there is no such thing as criminal heredity; one might as well speak of an occupational heredity. Crime is a trade or profession, at any rate, a means of livelihood, and so hardly comes within the scope of hereditary traits. What has been mistaken for hereditary influence in the past is the same environmental bias which normally influences the child mind towards a definite desired profession or trade. But with regard to Moral Imbecility we are on different ground,

because as a term it appears to be rather widely used by the medical profession and to my knowledge by two well-known mental deficiency experts.

This term "moral imbecility," to my mind, is misleading; it is vague and it implies that any case to which it is applied is hopeless. Moral laws are relative and variable; they vary not only with succeeding generations, but in any given generation they vary widely as between nations; further, there is an almost equally wide variation in the moral laws of the several social strata comprising each nation. The imbecile of one stratum of society is imbecile for all strata of society, but the so-called moral imbecile could be an average member of another stratum with its different moral code. Where there is no accepted standard of common moral measurement is it possible to have imbecility? It seems to me that a "Soccer" player could, with equal justice, refer to a "Rugger" player as a sport imbecile.

The cases of so-called moral imbecility I have so far investigated, tend to group themselves into the following classes:

1. Regression towards a more infantile mode of expression. This usually occurs when sudden environmental changes take place requiring complex adaptations beyond the power of the child to accomplish.
2. Fixation at the stage of development reached when these adaptations were called for.
3. High-grade mental deficient incapable of reacting to conditions in the manner which would be considered normal for their year age.
4. High-grade mental deficient over the age of puberty with fully developed sexual impulses and desires, but without the normal acquired inhibitory powers. Normal children brought up in an immoral environment are quite likely to show a similar lack of inhibitory power.

This is not an absolute classification, nor is it adequate. It is merely to show how my own cases have tended to go toward certain rough groups, and in that way to indicate that certain of these groups are capable of being treated and show very decided and definite improvement under treatment. If



moral imbecility were a fact, would psychotherapeutic treatment show any results whatsoever?

At this stage I would lay it down as a hard-and-fast rule that no child should be finally sentenced at a Children's Court, or any other, until it has undergone a thorough psychological examination. Such an examination should include a report on whatever treatment is considered desirable or necessary. Any treatment would require the authority of a Court behind it to insure efficacy, but it is of equal importance that the Court should recognize that its primary duty is to sanction such remedial measures and not be mainly a punitive machine.

The need for such an examination as is advocated in the preceding paragraph will become apparent if I give a rough classification of the cases of child delinquency I have so far investigated. It is not by any means a final classification nor a comprehensive one; inadequate as it is it forms the foetal skeleton of a scheme which I hope may yet have a normal birth.

High-grade mental deficient, I believe, form the largest class among child delinquents. A class as difficult to recognize, unless the estimation of the mental age is made a routine preliminary in every investigation, as it is important that it should be recognized. The chief importance lies in this, a child's actions can be correctly judged only when its mental age is known. The present method is to go entirely on year age, the presumption being that all children of a specific age have reached a certain mental development and have a definite degree of responsibility for that particular age. To my mind it is a grossly unjust method, and its injustice lies in its arbitrariness. It will be generally admitted that a normal child of ten years of age acts more on impulse than a fourteen-year-old child, and that the younger child has less appreciation of, and consequently merits less blame for, the results of an action than the older child for a similar action. What follows is a logical extension of that admission. A mentally deficient child of fourteen years of age with a mental age of ten years, that is, with the intelligence equal to that of a normal ten-year-old child, is for all practical purposes ten years old; its modes of thought and action and its appreciation of consequences will be equivalent to what

might be expected at ten. To be justly dealt with, this suppositious child should be treated as if its mental age were its real age.

Apart from these infantile modes of reaction which appear normal for the degree of mental development, there is at least one specific mechanism productive of delinquency among high-grade deficient. The motivating force of this mechanism is the overwhelming sense of inferiority existing among the individuals of this class of case. As a rule, in the particular social stratum from which most of my cases have been derived, there is an almost unbelievable dependence on the mother sanction and judgment evident in the mentally deficient child. That is, the average psychology of the class is a Mother Psychology, producing normally a sense of inferiority. The mentally deficient child is infinitely more dependent on the mother than the normal child. And the greater magnitude of this dependence is the measure of the resulting greater inferiority sense. So the deficient child has its inherent inferiority emphasized and made increasingly more evident to itself by the daily hopelessness of trying to compete with children of its own year age.

Some form of compensation is necessary and usually shows itself in phantasy production. However satisfactory phantasy may be in itself, the time must come when something concrete is necessary to back it up as proof. Stealing whatever is required for such proof is not a far step when compensation is so insistent a necessity, and the act of stealing opens up new compensatory possibilities. So far I have found that the stealing in this class of case is usually indiscriminate, and that where money is consistently stolen, the thief, as a rule, gains little personal benefit, the proceeds being spent almost invariably on treating playmates. An illustrative case is that of J. P., a boy of sixteen years, brought to me for incorrigible stealing. He had a mental age of ten years, had always been backward at school, and had always played with children younger than himself. The stealing started shortly after he began work. Apparently he had very sticky fingers, for in the three months prior to my seeing him he had stolen some fifteen pounds in all. What he earned he kept as pocket-money. The significant facts in the case are that simultaneously with the stealing he



achieved an unprecedented popularity among his playmates, and even among older children, and that practically not one penny of the money was spent on himself—it all went in treating the other children. I am quite convinced that the motivating factor in this case was the compensatory impulse to the inferiority sense. Through his pocket-money he had gained a greater equality than hitherto had been possible. That was the start, and the impulse being to gain the greatest compensation possible it was not a great step to give material expression to the unconscious wish to compensate his inferiority.

The treatment of this class of case is largely educational. I believe that a large number of these mentally deficient children have an aptitude for some specific form of manual work. Tests can be devised—indeed some are in use—to define that aptitude in each individual. When it is defined it should form the basis of all future education. In fact, in every case, to make the child an efficient practical worker in some branch of a trade should be the goal of all teaching of high-grade mental deficients, purely mental work should take a secondary place. A mental deficient who could do a mechanical job well, and read and write only moderately badly, is of more use to himself and to the community than one who can read and write moderately well and do no mechanical work. The first, because he can do something practical and more or less earn a living, has to some extent lost his exaggerated inferiority sense: the second is a standing danger, a drifter to casual work, most frequently the chronic petty thief with recurrent attacks of prison, and is always a potential charge on State and charitable funds. It is well to emphasize that whatever training is undertaken must be thorough and efficient.

Among children of normal mental development the first of the causes of delinquency to be considered are those due to

#### *Adverse environmental conditions.*

It would be impossible to enumerate every combination of circumstances and conditions which could be construed as being adverse. The following are, I believe, the most frequent:

1. Parents of different nationalities or of different religious beliefs, more

especially where the national or religious feelings are very strong on both sides.

2. Where one or both parents has a family from a previous union and offspring result from the fresh union.
3. The illegitimate child of either parent being brought into the family on apparently the same footing as the legitimate children.
4. Intemperate habits, alcoholic or otherwise, causing chronic dissension between parents in giving rise to recurrent exhibitions of extreme loss of self-control.
5. Inadequate housing accommodation, e.g., where children of fairly advanced years, of necessity, have to sleep in the same room as the parents; silent retentive witnesses of every act of the parents.

These environmental conditions appear to act in a specific way, by interfering with the emotional development of the child. Some part of the outgoing libido remains unattached or becomes detached. This part of the libido may become centred on the child itself, giving rise to exaggerated infantile emotional responses, which appearing at an age more advanced than that for which they would be normal constitute delinquencies; or if this libido remains unaffixed it is always a source of potential danger, frequently giving rise to delinquencies which have a distinct tinge of an unconscious wish for revenge.

The case of R. F., aged fourteen and a half years, is illustrative of this fixation of emotional development at an infantile level. Briefly, these are the points of the case: R. was a normal affectionate child from the age of two, when her mother died, to the age of six, when her father remarried. There was a definite antagonism between the step-mother and R. from the start. After a time R. showed less affection for the members of her family, lied over trifling events, finally finishing with a complicated delinquency—stealing and then lying strenuously—for which she was expelled from school. Every lie she told was either for the purpose of evading possible punishment, or for the purpose of postponing some disagreeable task. There also appears to have been a good deal



of unfair punishment inflicted. R. was a well developed child with the mental age of fifteen years. She was a *poseuse*, admiring herself and constantly looking for admiration, with little interest in anything but her own pleasure and the avoidance of possible punishment. Briefly, emotionally she was infantile, her love was wholly self-centred; her delinquency was due to that cause. The dreams in this case were peculiarly interesting and helpful in the analysis of the case. Having satisfied myself of the cause, I interviewed the headmistress of another school, who was willing to give R. a trial. Since she began at this new school she has developed what she herself calls a grand passion for a young female teacher; she is now in the intermediate stage of the outgoing libido, the stage which might be considered normal for her years. Her behaviour has also changed and so far all reports are good.

The second case is that of A. F., aged eleven and a half years, mental age normal, brought to me because of his bouts of extreme bad temper, and periodic theft. His mother was divorced when he was about five years old, from that time until a few years later when his father married again—this time a widow with one child—the boy was his father's constant companion. No complaint was made of A.'s behaviour during this period. Following the marriage the symptoms complained of developed; at the same time the boy became solitary in his habits and very inattentive. Investigation revealed the fact that the stealing was the almost invariable finish to a bout of bad temper, and further, that the ill-temper showed itself only if there had been an open act of affection between the parents. The theft was always from the stepmother's bag and had never been more than a penny at a time. One remark of the child concerning the stealing is important here. He said, "I don't know why I do it. I feel better at the time, but it always makes things worse." Briefly these are the facts of the case, and it seems to me that the actual theft was a symbolical expression of the wish to be superior to the stepmother, a fulfilment of the unconscious wish for revenge. Again a change of environmental conditions provided the desired attachment of the free, trouble-causing libido, which, detached from the father through the coming of the stepmother, was the force producing the symp-

toms. The last time I heard of the boy he was doing well; and to his father's joy he received a black eye in a fight at school. It was the first time since the trouble started that A. had stuck up for himself. This case is important not only from the child delinquent point of view, but also because it shows, in an early form, a mechanism possible in certain classes of adult kleptomania. If the boy had gone on without treatment, from frequent use he would have deepened the association path between a specific emotional stimulus, the state of mind produced by that stimulus, and the specific action bringing relief, namely theft. Can it be doubted that in adult life, given the specific emotional stimulus the action would have been in the nature of an impulsive theft?

In this class of case analysis is of primary importance. Analysis, not only of the child, but also of everything leading up to each separate act of delinquency. The analysis in itself is not sufficient to solve the problem. In every case concrete steps must be taken to ensure conditions allowing the child the greatest chance of normal emotional development, and that is the most difficult of all, because in many instances direct interference with family life is necessary, a labour infrequently rewarded with thanks.

#### *Mental Conflict.*

In this class of case the delinquency is the direct result of, to use Healy's term, a mental conflict. It contains two sub-groups:

*Unconscious Conflict.*—In this group the conflict has never been in consciousness, the delinquent act being purely symbolical. Fetishtic stealing where the article stolen has always a particular shape, and a definite symbolical value, forms a good example of this class. As so far I have had no experience of the group I merely wish to note it.

*Repressed Conscious Conflict.*—In this group the conflict has been, in the first instance, a conscious one, but being too painful and proving incapable of solution has been repressed. Associated standards of wrong conduct are a frequent cause. In these cases there is usually another external association which acts as the periodic critical stimulus to the conflict.



For example, a child has repressed certain wrong ideas definitely associated with a former companion; in that state the child appears happy, but the appearance of the former companion, or anything reminiscent of him, is sufficient to stimulate the buried conflict, with the probable result that one of the associated ideas is reproduced as action, a sudden inexplicable delinquent act in a hitherto apparently normally behaved child.

The case of J. D., aged twelve years, is illustrative. He was expelled from school for a sudden act of theft. He was a bright, intelligent boy, testing well up to his year age, but very worried because he was absolutely unable to account for his action. He stole threepence from a boy's coat against which he happened to lean. He had no need of money because he had plenty in his pocket, also there was an absolute blank between the time of hearing the jingle of the money and the finding of it in his hand. In the course of the analysis it came out that one year previously a friend of his, an older boy, had stolen some stamps in his presence, and told him to keep quiet about it. It worried him greatly at the time to decide which was worse, to steal or to tell, and finding no solution to the problem dismissed it from his mind and dissolved the friendship. Nothing untoward seems to have happened until the day of the theft. On that day he saw and spoke to his former friend for the first time since the stamp incident. There is no evidence that this meeting recalled the friend's theft to my patient's mind, but it certainly left him feeling vaguely troubled and uncomfortable. Within a very short time of this meeting the delinquency occurred with its very definite blank. To my mind the former friend acted as a critical stimulus to the repressed conflict, and the theft was the direct resultant of that conflict in action. The analysis has so far proved efficacious, and the boy has been better in every way since, but a sufficient length of time has not elapsed yet to allow of any conclusion being drawn as to the permanency of that benefit. The only form of treatment of any use at all in this class of case is analysis, and my experience is that the analysis of a child is a difficult matter. It is really infinitely more difficult than that of an adult. Transference is more difficult to obtain, resistances are greater and less easily overcome than in the adult, and above all, a child

has a capacity of absolute stony silence almost beyond the power of the dumb to emulate.

I cannot pass the subject of analysis without emphasizing the importance of dream analysis in every possible case. Children's dreams—whether phantasy or night time dreams—are analysable provided the analyst has patience and tact. They are infinitely more complex than some recent observers would have us believe, and are rich in symbolism. Above all, so I have found, they throw definite light on each specific case. Beyond this statement, I do not intend to go at present. At some future date, when my material is more abundant, I hope to be able to deal more fully with this subject of children's dreams. Then I shall welcome the discussion which assuredly must rise.

#### *Premeditated Crime.*

That there is such premeditated crime amongst juvenile offenders is undoubted. It is also equally undoubted that when it has been found it should be punished, but the punishment having been inflicted, it should then become incumbent upon the authorities to make sure that the forces underlying the crime receive proper training and direction. The leader of a band of juvenile criminals must have powers which raise him above his fellows, a certain organizing ability, and a certain power of command. Even the committal of an ordinary theft argues the power of observation and estimating risks of initiative and energy. Where these powers have a legitimate outlet they are considered assets, but where legitimate channels are closed they will very soon find expression in the means closest to hand, and that means is most frequently crime. In this connection I would ask you to think of the war record of some of the pre-war criminals. They did rather well, and that was, I think, because the war gave them a natural outlet for those powers which in civil life were misdirected towards crime.

Our work here should be to ascertain what are the methods best suited to each individual's needs to allow of his becoming a useful citizen. This part of the subject in itself is enormous and requires more research than has yet been possible. It also requires a degree of team-work between psychologist and educationist, a degree of co-operation which appears to lie still in the future.



## Book Reviews

**Group Tests of Intelligence.** By PHILIP BOSWOOD BALLARD, M.A., D.Litt. Hodder and Stoughton. 6s. net.

This book contains a lucid account of recent developments in the theory and practice of such mental tests as can be applied by the teacher in the classroom. This is a companion volume to his former book, on "Mental Tests," which described *individual* intelligence tests. Dr. Ballard not only gives us some extremely valuable tests of his own in Chapters XII-XV, but also the Northumberland Tests, Terman Group Tests, the Otis Group Intelligence Scale and the National Intelligence Tests, so that the reader will be able to mark out a wide field for his work in this direction. The introductory chapter, and the two dealing with intelligence and its limits, are admirably written and furnish much food for thought, while the chapter on "correlation" will be very useful for the right assessment of results. We in England are not so eager to seize upon new ways as our American cousins, but already we find local education authorities using these tests for determining the award of scholarships to secondary schools. They are even invading municipal and business life. Every reader will want to try the Crichton Test on himself, and will probably emerge a sadder, if not a wiser, man. This book will do much to popularize intelligence testing in schools, and we cordially recommend it to our readers as a valuable contribution to modern pedagogy.

J. E. T.

**Education on the Dalton Plan.** By HELEN PARKHURST. Bell. 5s. net.

This book of Miss Parkhurst's deals with the history of the Dalton Plan and gives details of its principles and practice. Dr. Nunn, in a clear introductory chapter, commends the "scientific temper" in which the book is written, and, so to speak, "places" the work in its rightful position as a valuable contribution to education on individual lines.

The ten chapters outline the "plan," give sample assignments and a most valuable record of a year's work in an English Primary and in a Secondary School. Three appendices give assignments used in these schools and also some opinions of teachers and taught as regards the value of the Dalton Plan.

It will be readily seen that such a book will be eagerly read by those interested in modern developments of educational theory and practice. Sincerity, open-mindedness and independence are the watchwords of Miss Parkhurst's new message and the "laboratory plan" is sure of a welcome from earnest experimenters in the field of education.

It seems, perhaps, rather early in the history of this experiment to publish a book, which of necessity must become a danger to slavish followers; however, the whole atmosphere of the work breathes a freshness and keenness which would always save it from becoming the stereotyped description of a particular principle. We would wish that more scope had been

outlined for what the writer terms "minor" subjects (*sic*) of music and art, for it is in these that we shall often find the keynote to the pupil's character and temperament. Were it only for the frank contribution of pupils' opinions at the end of the book there would be ample reason for securing a copy, but from cover to cover there is compactness of thought, clarity of statement, and, finest of all, a belief in progressive evolution of the child mind and the principle of co-operative as well as individual effort to accomplish this end.

J. E. T.

**Modern Developments in Educational Practice.** By JOHN ADAMS, M.A., B.Sc., LL.D. University of London Press Ltd. 6s. net.

This book, published at such an opportune time, and synchronizing with Professor Adams' retirement from his professorship at the London University, will be sure of a hearty reception from all who are interested in new developments of method in education.

Its purpose is to provide a survey of the many recent changes that have taken place in educational practice and to account as far as possible for their origin in terms of the psychology of to-day, and we may say that it has admirably succeeded in accomplishing this.

There are twelve chapters dealing with such interesting topics as the "Underlying Principles of the New Teaching," the "Dalton Plan," the "Project Method," the "Play Way," "Mental Tests," "Scales of Attainment," the "Knell of Class Teaching," "Psycho Analysis," and "Free Discipline." This wide scope of subjects gives the reader ample guidance for further reading. The chapter on Class Psychology is perhaps the most thought-provoking, and very tersely puts the whole case for "individual" teaching. The excellent chapter on "the child, the school and the world," gives a breadth of outlook and a critical standard that will be welcomed by earnest teachers. An immensely interesting, readable and practical book which will prove a valuable contribution to modern educational practice. We hope Professor Adams will have time in his new-found leisure to give us more of such books.

J. E. T.

**The Seasons' Readers (Part I) : Spring.** By ALETHEA CHAPLIN, B.A. Geo. Gill and Sons Ltd. 6d.

This tiny book in its untearable cover, contains much readable natural history for little people in its seventeen short and simple stories. The collection gives the life-story of spring flowers and birds, also of The Dormouse and Mr. Worm, and there are clever and pretty illustrations by A. Mildred Woodward, which really illustrate. The stories give clear and not too long accounts of the chosen subjects, and answer many why's.

M. M. M.



**The Hygiene of the School Child.** By LEWIS M. TERMAN. Harrap. 10s. 6d.

This book of Professor Terman's will be of interest to experts as giving an American view of the problems of School Hygiene. But it is not up-to-date from the English point of view, and it is not clear enough for the use of non-experts.

L. H. G.

**La Méthode Decroly.** By AMELIE HAMAÏDE. Paris: Delachaux and Niestlé.

This book places in the full light the indefatigable activity of an enthusiastic pioneer, Dr. Decroly; it recounts many original and interesting experiments carried out by a fertile and imaginative mind, for Dr. Decroly is a scientist endowed with imagination. He is a creative, practical idealist who is never long in translating idea into action, and who values the first in so far as it can be expressed by the latter. Moreover his psychology of the child is scientifically sound. Nevertheless he has an open mind, and one feels that he is ready to consider any promising idea. He has realized that life is motion and that stagnation means degeneration and death.

Mlle. Hamaïde is the splendidly active disciple and co-worker of Dr. Decroly and it is thanks to her enthusiastic faith in his ideals and to her devoted zeal in putting them into practice, that official recognition has at last been given to this educational method, but its author has experienced, nevertheless, the obstacles and conflicts that a pioneer always meets with.

This book must be read, this method must be studied in its entirety by all those who are interested in the new movement in education, for a system is only valuable when it is understood in its living spirit and interpreted by the teacher with faith and enthusiasm. All rigidity is deadly to any system. A constant contact with life in all its manifestations is the pivot of this system around which all subsidiary ideas revolve. To prepare the child for life by life itself, to organize his environment so that he finds in it the adequate stimulus to develop and to create, such are the aims of Dr. Decroly; co-education, at least up to a certain age, self discipline and self government, personal and collective activity and methods ingeniously arranged to answer the needs of the child at different stages of development, are the means adopted to attain them.

This book will, indeed, be an invaluable guide for all teachers in whom the new spirit is born, but who are still seeking for the best way of putting it into practice.

M. S. STIENON.

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*Extracts from Pepys's Diary* is an excellent book to place in the hands of pupils studying the Stuart Period. The parts relating to the Fire and the

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S. R.

**The Economics of Commerce.** By G. S. MAXTON, M.A. McDougall's Educ. Co. Ltd. 1s. 6d.

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E. C. S.

**The New Beacon Readers: Teachers' Manual, and Books 1 to 4.** By JAMES H. FASSETT. Ginn and Co. 1s. 6d., 10d., 1s., 1s. 2d., and 1s. 4d. respectively.

Mr. Fassett gives us in these five small books, a Phonetic and a Reading Chart and many short, graduated sentences and stories for the solution of the reading problem. The charts are clear, the print is large, the treatment is lucid and simple, the development gradual; there are besides, several Letter Stories to help the teacher to introduce new letter sounds to the child. This is a series, complete in itself, which infant teachers will welcome and which children will love, for the words and sentences are based on the child's interests and the vocabulary of the home. Though simple, the system is sound and scientific.

M. M. M.

**The Growing Girl: her Development and Training.** By EVELYN SAYWELL, L.R.C.P. Methuen and Co. Ltd. 1s. net.

So many books are written nowadays about the upbringing and education of children, that it is with apprehension that we pick up yet another. But Dr. Hugh Crichton Miller, who prefaces these three short lectures on "The Growing Girl," sets our fears at rest, and at the end of the thirty-seven pages which this small book contains, we thank Mrs. Saywell for her fearless and vigorous treatment of problems which resolve themselves, in the light of her clear understanding, into very simple duties which every considerate mother and teacher may undertake. The outlook is broad, wholesome and idealistic.

M. M. M.

**The World Outside.** By R. K. and M. I. R. POLKINGHORNE. Harrap. 10s. 6d.

Shows how the resources of hand-work, drawing, etc., may be used to widen the child's interest in other lands and peoples. The ideas and matter are excellent, and the lessons, which might be used to replace, or to supplement, the ordinary lesson in Geography, Scripture, etc., are well worked out, and full of interesting matter. The plans and directions for making models are clear, but it is a great pity the figures, animals and trees are so badly drawn. The eyes of children should be accustomed to good proportion and structure from the first.

E. G. P.



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